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I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.
Arizona: Rt. Rev. Dr. Julius W. Atwood.
Asheville: Rt. Rev. Dr. Junius M. Horner.
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.
Honolulu: Rt. Rev. Dr. Henry B. Restarick.
Idaho: Rt. Rev. Dr. James B. Funsten.
Nevada: Rt. Rev. Dr. George C. Hunting.
New Mexico: Rt. Rev. Dr. Frederick B. Howden.
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.
North Texas: Rt. Rev. Dr. Edward A. Temple.
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Salina: Rt. Rev. Dr. Sheldon M. Griswold.
San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.
South Dakota: Rt. Rev. Dr. George Biller, Jr.
Southern Florida: Rt. Rev. Dr. Cameron Mann.
Spokane: Rev. Dr. Herman Page, Bishop-elect.
Utah: Rt. Rev. Dr. Paul Jones.
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
Western Nebraska: Rt. Rev. Dr. George A. Beecher.
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

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Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.
Cuba: Rt. Rev. Dr. Hiram R. Hulse.
Hankow: Rt. Rev. Dr. Logan H. Roots.
Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.

Kyoto: Rt. Rev. Dr. H. St. George Tucker.
Liberia: Rt. Rev. Dr. Samuel D. Ferguson.
Mexico: Rt. Rev. Dr. Henry D. Aves.
Shanghai: Rt. Rev. Dr. Frederick R. Graves.
Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

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TO THE CLERGY

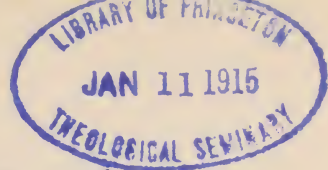
THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



GRADUATING CLASS OF ST. JOHN'S UNIVERSITY, SHANGHAI, 1914.



The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

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No. 1

THE PROGRESS OF THE KINGDOM

WE begin with this issue the eightieth volume of this magazine. THE SPIRIT OF MISSIONS is

**A
New
Year**

not only the oldest missionary publication in America which has been continuously conducted, but few publications of any sort in New York City antedate it.

These have been to the Church years of enlarging vision. In common with all Christians we are taking wider views of the missionary opportunity. Year by year there has been an increasing realization of the prominent place which the extension of the Kingdom of God should hold among the children of the Kingdom. This is being recognized more fully than ever before; not only because we see an example of what men will give, and do, and sacrifice for the extension of an earthly and material kingdom, but also because we know that probably there never was a year in human history more momentous than the one upon which we are entering. Before its close, the question may be settled whether Incarnate Love or incarnate selfishness shall rule the world. With the settling of that question we shall have much to do, for in the end it is the world which will decide its own future, and not

the victorious armies of any one nation or group of nations. The time when a single conquering power could impose its authority and ideals upon submissive humanity has passed, and can never return. It is the public opinion of mankind which will in the end decide; and the Church of Christ, —the greatest single former of public opinion,—is confronted with an opportunity and responsibility of tremendous importance. Let us begin our New Year with the prayer that we may so rule our lives and use our influence that the Kingdom of Christ may be established—which is the Kingdom of Brotherhood and Peace.

AT the date of writing, two new missionary bishops have been added to our number. On December

**Our New
Missionary
Bishops**

16th in St. Mark's Cathedral, Salt Lake City, Utah, the Rev. George Coolidge Hunting, D.D., was consecrated as Bishop of Nevada, and the Rev. Paul Jones, D.D., as Bishop of Utah, in succession to the late Bishop Spalding. Both these men will enter immediately upon the discharge of their duties in their respective fields.

Archdeacon Hulse has signified his acceptance of his election as Bishop

of Cuba, and will be consecrated on Tuesday, January 12th, in the Cathedral of St. John-the-Divine, New York City.

The last one of the four to be consecrated will be the Rev. Dr. Page, rector of St. Paul's Church, Chicago. His consecration will take place on January 28th, in his parish church. The formal notice of the consecration has not yet been published.

Before another month passes, therefore, the ranks of the missionary episcopate will have been once more filled, and leaders provided for our vacant districts. We congratulate the Church upon the choices which have been made, and bespeak for the new bishops the sympathy and prayers of all faithful Church people.

A GREAT American and great Churchman has passed to his rest and reward. On December 1, Rear-

Admiral Mahan

Admiral Alfred Thayer Mahan, U. S. N., died in the

Naval Hospital in Washington. His death was recognized as an incident not only of national but of international importance, for his works upon naval strategy were authorities throughout the civilized world. The Secretary of our Navy has said of him: "He was the best-informed man upon war and its lessons with whom I ever conversed."

Yet, though by profession a man of war, he was by practice a man of peace, —a devoted and faithful follower of Jesus Christ, and a loyal son of the Church. Far less widely known than his books on naval tactics were his writings upon ecclesiastical and devotional subjects. Few laymen have equalled him in this particular. Like Gladstone, he was a man of great versatility, but of a deeply spiritual and consecrated life. The Church has reason to be proud of such a son.

Not only as a writer but as an administrator Admiral Mahan proved his

efficiency. In the year 1900 he was elected to the Board of Missions to fill the vacancy created by the death of Cornelius Vanderbilt, and he served upon the Board continuously until its reorganization in 1910. His wide experience in foreign affairs made him a most useful member, and particularly on the China and Japan Committee he made his influence and value deeply felt.

It is unnecessary to say that he was a firm believer in missions. Sometimes the assertion is made that men who travel widely and observe keenly are skeptics with regard to the value of the missionary enterprise. Admiral Mahan was only one of the many whose lives have absolutely disproved such a statement.

ON another page appears a statement put forth to the Church by the Board of Missions at its December meeting. It

The Needs of Others

concerns the needs of the missionary societies of the nations

now at war, and urges immediate and self-sacrificing action on their behalf. We have no word to add to the statement itself, but we would urge the Church to follow the leadership of the Board in this matter, and make preparation for the dire need which seems certain to come upon much of the Christian work abroad.

What is done must be done now. The attempt to reach adequately the resources of the Church after a definite need has been announced would be largely futile. A "war fund" is the only effective resource for a war emergency. Will the American Church take counsel of wisdom in this matter?

A Fine Example

The recent primary synod of the Province of Wash-

ington—formerly the third province—set for itself a high goal of achieve-

ment which should stir emulation in other provinces. On motion of Bishop Rhineland, it was unanimously resolved that the sum of \$1,000,000 be raised within the province for all missionary purposes during the coming year; this to include both diocesan and general missions. Last year the amount raised by the province for these purposes was \$500,000. This, therefore, means the doubling of all contributions. Of course it is very easy to vote affirmatively on such a resolution; noble ambitions are not in themselves expensive; but the spirit of the synod seemed to be one of serious determination and should certainly issue in a larger and more generous giving for the extension of Christ's Kingdom.

Aside from the possible amount of money to be raised, this act is most valuable because of its encouraging stimulus. There is, with timid souls, a disposition to hesitate and delay. One frequently hears it said that because of this or that great demand,—because of Belgian starvation and Red Cross needs—the needs of the Church and the missionaries should not be pressed. From this we promptly dissent. If it were a case of robbing one fund for the advancement of another, we should feel differently. If Belgian orphans would really go without food or wounded soldiers really go untended because certain moneys were expended to spread the Gospel of Peace, we should of course agree with the position above stated. There are needs which are paramount, and that of feeding the hungry and succoring the dying is one of these. But, as a matter of fact, one generous enterprise always aids another. We are convinced that there will be not less but more for each worthy cause. Generosity breeds generosity, and one of the mitigations of a condition like the present is that it teaches many hitherto careless ones the joy and privilege of giving—a privilege which they will not willingly relinquish in

the years to come. It is therefore specially important, psychologically speaking, that we relate our giving to some continuous enterprise, and not simply to a passing, though imperative, need.

WHAT will doubtless prove to be one of our most significant advances in the China mission field is reported by a cablegram received December 10th at the Missions House, in which Bishop Graves announces that the new site for St. Mary's Hall, Shanghai, has been purchased. Just which of three sites has been obtained we do not yet know, nor is that question important, since each of them would make possible the essential thing—the removal of St. Mary's Hall from the compound of St. John's University, and the resulting opportunity for expansion in the case of both institutions.

In the day of small beginnings it seemed as though the arrangement made for St. John's and St. Mary's would be sufficient for a long period of years, but the splendid success which both these institutions have achieved, and the unparalleled demands for educational opportunities consequent upon the recent revolution have, far more quickly than was expected, brought the day when larger things are absolutely necessary. Two years ago the active campaign was begun, and earnest bodies of women have been working in the interest of the new and larger St. Mary's. The raising of sufficient money to buy the new ground is one result of their efforts. They realized in a measure the truth of the statement made by Mrs. Helen Barrett Montgomery, a leading missionary figure among the Baptists, when she said "You women of the Episcopal Church should thank God upon your knees for the opportunity which is given you in St. Mary's Hall."

The purchase of the ground is only the beginning of the campaign. Money for buildings and equipment must still be gathered. Miss Dodson and those who are associated with her will be cheered by the thought that the campaign is at least begun, and will look to the Church in the United States for the adequate completion of the program undertaken. There is perhaps no other opportunity for an investment in Christian education open at this moment before the Church in China which is comparable with this one.

IT is a grateful task for the editor of a religious periodical to speak approvingly of an article appearing in

**The Value
of
Christmas**

Life. We have not always found it possible to do this, but the sentiment of the leading edi-

torial in its Christmas number, issued on December 3rd, is, we believe, significant of a widespread attitude toward serious questions.

When this mocking journal sets itself to analyze the Christmas theory and contrasts it with the present reign of force in an effort to decide whether it would be in better taste not to keep the feast at all, one awaits with interest the conclusion reached.

"The ideal presented by the apologists of force, is not," the writer points out, "a new one. What is novel is the vehemence with which lately it has been adopted by millions of Christmas-keeping people, who have spent for it more lives and effort and treasure than for whole generations have gone to maintain and spread the Christmas idea. These two ideas are rivals.

"When the Christmas idea was brought out, the old idea of force and the renovation of mankind by war had been on trial in this world for more thousands of years than any learned person has been able to count. Of the

two, it is the Christmas idea that is the novelty. The other is old, old, old. The pyramids stand for it, the cave-dwellers practiced it. It hangs on hard, there's no denying it. It is part of human nature as history knows human nature, and to get it out is like prying life loose from its socket.

"But, friends, are you pleased with it? Does it look to you like a good, or like an evil? You have got to endure it because it still exists, but will you embrace it? Will you go with it the whole way? Will you assert your power to direct and compel human life? Will you destroy your lunatics, your feeble people, your inconveniently sick, your superfluous children? Force is Odin, and a step beyond it is Moloch. What of the path that way? Is it the path for forward-looking people, or is it the back-track?

"Look about! See this old-new Force idea in action, accelerated and strengthened by every detail of efficiency that has been born in modern thought. Is there still room in the world for it with these modern improvements? And is there room at the same time for man? That is what you have to consider; and if you think No, what is your alternative? There is but one, and that is the idea that Christmas stands for. That is the only idea that has power enough behind it, and is sane and wide and deep enough to dispute with Force for the mastery of life. To that idea mankind is sure to come back whenever the periodical spasms of violence have spent their fury. There is nothing else to return to.

"Let us stick to Christmas, then, the best we can; to its spirit, to its promise, to its methods. We have more need than ever to keep it this year, because we have more need than ever that Christmas shall keep us. Without it and its wisdom that confounds the warriors and diplomats and professors, we should have slight assurance of anything much better than a violent exit

from a distracted world, or a bereaved continuance in a life that has lost its joy."

Congratulations to Mr. E. S. Martin, who wrote the above, and to *Life* which published it! One does not often encounter a more able argument for the proclamation and propagation of the Gospel of Peace. Saul takes his place among the prophets when *Life* advocates the missionary ideal. And the best thing about it all is that the estimate is sincere, and presents a point of view which is more and more possessing the minds and consciences of thoughtful Americans.

ON a later page in this issue we publish a protest, voiced in the most solemn and earnest manner by our workers in the Empire of Japan. It calls attention to a state of affairs—particularly in California—which seems most unjust and exceedingly injurious to the friendly relations between the two countries. The fact that it should have seemed necessary to make such a protest is of vast significance. It is another indication of an existing psychological condition which may easily lead to unfortunate results.

A Protest from Japan

We read the other day in a leading and responsible journal a communication in which the writer calmly said: "Every one knows that we shall have to fight Japan." We cannot protest too vigorously and to earnestly against the wickedness of such statements. Utterly false as they are, there is perhaps no surer way of making them true than by continually asserting their truth. Yet even so, we cannot believe that the American people will let themselves be misled. The universal testimony of our missionaries in Japan, and particularly of those who are most familiar with the people, and who through years have sustained intimate relations with the government, flatly contradicts these statements.

Japan is seeking no quarrel with the United States; let the United States be careful not to force a quarrel upon Japan. And above all, let our Christian people demand that both the states and the nation shall act Christianly.

IN every warring nation, at the very nerve-centers of its population, touching intimately the vital forces which move and control it, are to be found the heralds of Christ

The Master's Men

—the missionary men and women who are seeking openings where He may enter—opportunities where He may serve and save. With eyes alert for every change, with hearts athrob for every need, with hands stretched out for loving ministry, American missionaries are contributing wonderfully to make Christian a most un-Christian situation. It is they who are now helping us to help; it is they who—when the animosities of war have ceased and an impartial judgment becomes possible—will help us to understand the real motives which underlie this world upheaval. This beneficent espionage is now winning, and is bound still more to win, the gratitude of the nations.

It was especially fitting therefore that the Board of Missions, at its recent meeting, sent a message of sympathy and cheer to our representatives who have honored the church by the high character of the service performed in this great emergency. The full text of the statement follows. We trust it may be productive of sympathetic co-operation the the part of many who read it.

The Board of Missions has heard with deep concern and sympathy of the special obligations and opportunities which have come upon the American Churches in Europe because of the war. The way in which these obligations have been met and opportunities used for the service of our own countrymen and others—the works of charity and

mercy performed by our representatives in this great emergency—have done high honor to the Church.

The Board, therefore, desires to express to the clergy in charge of this work, and to their associates and helpers, its high appreciation of the spirit shown and the results achieved. The American Churches in Europe have made for themselves a new and larger place in the respect and confidence of all people, which will, we trust, issue in a larger material support to meet the demands which the war must make for a long time to come.

The Board sends this message of appreciation in order to assure our workers abroad that the Church is not unmindful of the service which they have rendered, and are rendering, in these troubled times.

ELSEWHERE in this issue appears the story of a parish which, on the morning after its church was destroyed by fire, began organizing a canvass of the congregation in order to secure immediate support. This was a perfectly normal procedure, but the unusual and significant feature, which deserves attention, was the statement carried to the members of the congregation concerning the responsibilities resting upon the parish. They were named in the following order:

First Things First

"1. The first obligation of any strong church, after providing for its own actual existence, is undoubtedly to care for those dependent upon it.

"2. The second obligation is to maintain in a large and self-respecting way its worship and its work, with as good music and workers and as well equipped a 'workshop' as it can afford.

"3. The third is to provide for its own convenience and peace and comfort, by having as beautiful and well-furnished a church home as possible."

Basing their argument upon the above premises the authorities requested the parish to ask first: What can we give for missions and charities—for missions, so that no work al-

ready undertaken need suffer by the neglect of those upon whom it rightfully depends; for charities so that the poor, many of whom are only temporarily distressed, may have the aid needed. Next they were to ask what they could give weekly toward the maintenance of the parish that the proper expenses might be met. And last of all—but of such great importance to both the former questions that its value cannot be overestimated—what they could give for the restoring and beautifying of their House of God.

Such was the generous and Christian way in which the case was stated. They might easily have said, "Of course we recognize that there are other great needs, but our first thought must be to restore our church which has been destroyed." No one would have faulted them; no one would have wondered. It would have seemed a reasonable statement. Yet how refreshing is this better presentation of the case! That it appealed at once to the members of the parish as both logical and Christian is evidenced by the splendid results that followed.

THE Premier of Japan, Count Okuma, in announcing the personal gift of the Emperor (\$25,000) to

Appreciation of Our Hospital

St. Luke's Hospital, Tokyo, gave a luncheon at his official residence on November 9th, at which many distinguished people were present, including members of the Japanese Council for St. Luke's and the American ambassador. The British ambassador was unable to be present, but sent an appreciative letter. The luncheon took the form of a tribute of honor to Mr. and Mrs. C. R. Pancoast, members of the American Council of St. Luke's Hospital, who are visiting in Japan. Speeches were made by Ambassador Guthrie, Mr. Pancoast and Dr. Teusler, all of which

echoed the conviction that the munificence of the imperial throne toward the plan must instantly arrest attention in America and create a wave of responsive interest which would carry it to a successful issue.

Since this occasion the gentlemen of the Japanese Council themselves have secured gifts amounting to 100,000 *yen* (\$50,000), as was announced in our December issue. This, of course, is not the end of Japan's liberality toward the enterprise, but it is a most substantial and convincing testimony to a personal and international interest on the part of the Japanese. The gift of the Emperor and the assured patronage of the Empress have attracted attention throughout the length and breadth of Japan and will draw at once to St. Luke's the best of Japan's medical students and nurses. Any work or institution on which the Emperor puts his stamp of approval secures the allegiance of his people.

Bishop McKim, writing concerning this, says: "This Imperial act will give a great impetus to the collection of the sum needed, for it would be a tremendous loss of face for the scheme to fail since the Emperor has smiled upon it. It must certainly be a convincing proof to people in America who have ever doubted whether the Japanese were sympathetic in our efforts to found an international hospital."

**President
Wilson's
Acknowledgment**

In connection with this international incident, it is interesting to note that the action of Japan's Emperor has been brought to the attention of our own President, who has considered it of sufficient international importance to call for an expression of appreciation from himself. Our ambassador at Tokyo, Mr. Guthrie, who informed President Wilson of the gift, was instructed "to convey

to the Japanese Emperor the deep thanks of the President for the Imperial gift." The communication further states that "the President of the United States deems the gift a generous token of the sincere wish of the Japanese Emperor for the success of the charitable enterprise undertaken by Americans, and that it further affords a renewed proof of the close friendship and cordiality existing between the two countries."

A CHRISTIAN work which has its headquarters in Jerusalem naturally elicits the special interest of Christian people everywhere. Thus it has come to pass that, although we sup-

**Jerusalem's
Bishop**

port no enterprise of our own in Asia Minor, many of our church folk have taken a deep interest in, and have given generous support to, the work of the Anglican Bishop of Jerusalem. It would be hard to imagine a task more delicate and difficult—and yet more useful to the whole Anglican Communion—than that of which the late Bishop Blyth was the head for twenty-six years. Jerusalem furnishes a remarkable field for the promotion of Christian unity, and this Anglican bishop, by his tact and knowledge, has been to a large extent a mediating force in Christendom. A year ago he resigned his see and returned to England to pass the remainder of his days. These were few indeed, for last month there came the news of his death. Already a successor has been named in the person of Canon Rennie MacInnes, for many years in the English work in Egypt and the Soudan and since 1909 honorary canon of St. George's Church, Jerusalem. The ability and character of the bishop designate are testified to most earnestly by our American clergy who know him. In every way the appointment seems an admirable one.

The diocese of Jerusalem extends from Beyrout on the north to a point 500 miles beyond Khartoum at the south. It is naturally an anxious moment for the mission in Palestine, which is now under Bishop MacInnes' care. A large proportion of the London Jews' Society and of the Church Missionary Society's missionaries have come away because of the financial difficulties occasioned by the war, and also because of the attitude of the Turkish government towards the allied powers.

IT seems possible that poor Liberia may suffer from the European war in other ways than by the cutting off of her provisions.

The Status of Liberia

The Paris press is commenting freely upon what it calls "the Germanophile tendencies of the Liberian government." The claim is made that German warships have been aided, and armed bands sent into adjacent French territory. *The Eclair* goes on to say: "In view of such evident ill-will, we are justified in protecting ourselves. . . . The hour has come to finish with this phantasmagoria of a nationality wedged into our African colonies. While Liberia did not molest us we allowed her to remain, but now that she has become a nuisance let us settle, once for all, together with our Sierra Leone neighbors, the status of the black republic in accordance with our interests."

Whatever they may be worth, we view these statements with grave apprehension. Undoubtedly the government of Liberia is not a strong one, and beyond question it has feared, and had cause to fear, its powerful neighbors, England and France, who shut it in on either side. Little by little, on one pretext or another, its territory has been taken over. It is conceivable that under such conditions Liberia might fancy that it would find a

strong protector in Germany, but it would be a great misfortune to the black republic if it has really committed itself in this manner. We cannot believe that this is the case.

Yet, true or not, such charges might easily furnish an excuse for the swallowing up of this little nation. The words of the Paris press do not ring true. One reads in them an eagerness to seize a slight occasion for the accomplishment of a long-sought end. No one would defend the breaches of neutrality alleged against Liberia, if they can be proved; but surely, great nations who claim to be at war as champions of the rights of small nations against the greed of powerful neighbors, should go softly, lest they disprove their own contention. Words such as we have quoted above, "while Liberia did not molest us we allowed her to remain . . . let us settle once for all the status of the black republic in accordance with our interests," might easily have been spoken by the Kaiser concerning Belgium. Though they differ in language the spirit is identical.

Technically the United States is no more the sponsor of Liberia than is any other nation, yet it is a government conceived upon American soil and wrought out by transplanted Afro-Americans. Also it is a republic, and as such has our sympathy. Until some overt act indicates the disposition of these governments, we shall decline to consider the language of the Paris press as an inspired utterance, but if the existence of Liberia is seriously threatened, surely an earnest protest should be made by its "next friend."

A NEW pamphlet descriptive of the work of the past year in behalf of St. Luke's International Hospital, Tokyo, will be issued about the middle of January. It may be had on application to the Literature Department, 281 Fourth Avenue, New York.

A STATEMENT TO THE CHURCH

THE Board rejoices to know that in certain parts of the Church,—following the suggestion contained in its Message and in the Pastoral of the House of Bishops sent out from Minneapolis—there is developing an earnest desire to come to the aid of world missions in a serious crisis. It has already been suggested, and many are acting upon the suggestion, that we tax ourselves more generously for another's need, and try, if it is possible, to double our gifts.

In some cases a specific object has been named: that is, the aiding of the English Missionary Societies. The Board is glad to report to the Church that up to the present time English Churchmen have nobly responded to the needs, and that the receipts of those societies have not as yet fallen off. Those of the Society for the Propagation of the Gospel are somewhat in excess of last year. Nevertheless, in the larger view, Christian missions are bound to be crippled, and Christian missionaries should have our aid.

It is a splendid adventure of love and sacrifice which is proposed. The Board believes that the American Church can do whatever it determines to do, and that the stimulus of a heroic call will be a great one. It would therefore say to the Church that we are rigidly limiting our own expenditures, and it asks congregations to consider whether we may not find a blessing this year—while not neglecting our own needs—in fixing our eyes upon the larger horizon. Will congregations and dioceses set before them, not simply the needs of our own work, but a larger standard of Christian generosity, and thus enable the Board to relieve distress and avert disaster to missionaries in need.

It is a large ideal, but the opportunity to serve is unique. We may, of course, if we choose, sit in our sheltered corner and thank God that we are out of the storm, but shall we not rather make a thank offering for the peace which is ours. And shall we deserve to be blest in our future missionary undertakings if we fail our brethren in their time of need? But if, on the other hand, we take the generous and the self-forgetting course, may it not be that we shall "find ourselves" as we never have done before, and will reap—in fuller consecration, wider vision and deeper spiritual life—an abundant and abiding reward?

THE SANCTUARY OF MISSIONS

SWEET Child of Peace, across the
ancient strife
Bringing glad melody of angel-
psalm,
Our hearts are restless with the care
of life,
Oh, bring to us thy calm.

Dear Lord of Love, the world is wait-
ing still
The high achievement of thy gra-
cious plan;
Oh, grant us thine all-conquering good
will,
Thy loving faith in man.

Great Prince of Life, in knowing
whom we live,
Triumphant strength and energy are
thine;
Our hearts grow faint in service, do
thou give
Untiring Life divine.

Master of Death, thy greatest gift is
yet—
To know thy sacrifice, to share thy
loss,
Lest in the mirth of Christmas we for-
get
The glory of the cross.

—Anna Louise Strong.

THANKSGIVING

WE thank Thee:
For the way wherein thou
hast led us, and the loving-
kindness and mercy which have fol-
lowed us all our days.

For the New Year with its solemn
responsibilities and unknown oppor-
tunities.

For the hope of life and health, of
love and labor, of service and sacri-
fice.

For the beginning of a new era in
the life of St. Mary's Hall, Shanghai.
(Page 9.)

For the continued giving of the
Church for her missionary responsi-
bilities, and the expectation of still
larger things. (Page 15.)

For the Christian temper and
achievement of a congregation "tested
by fire." (Page 39.)

IF you do not wish for Christ's
Kingdom, don't pray for it; but if
you do, you must do more than pray
for it; you must work for it.—*Rus-
kin.*



INTERCESSIONS

WE pray Thee:
That in the calm light of
Christmastide, undismayed by
the grim flashes of war, we may set
ourselves to learn human brotherhood.
(Page 17.)

That our rulers, both in state and
nation, may seek earnestly to secure
justice and brotherly kindness in our
dealings with Japan. (Page 40.)

That thy abundant blessing may rest
upon the bishops who have just been
sent forth as leaders of thy Church.
(Page 7.)

That thy Church may generously
discharge its missionary responsibili-
ties.

So to order affairs in the Republic
of Mexico that thy Church may joy-
fully serve thee in all godly quietness.

That our lonely workers in Alaska
may be sustained and cheered by the
sense of thy presence. (Page 27.)



For the New Year

O ETERNAL GOD, who hast com-
mitted unto us the swift and
solemn trust of life, since we
know not what a day may bring forth,
but only that the hour for serving thee
is always present; Grant that we may
give ourselves with a ready will to
make thy way known upon earth, thy
saving health among all nations. Teach
us, our Father, by thine infinite love
for us and for all men, to love those
whom we have not seen, but with whom
we may share the good things thou hast
entrusted to us. Help us to pray in-
stantly, to give liberally, and to work
diligently that the coming of thy King-
dom may be hastened, and that the sor-
row of the world may be relieved,
through Jesus Christ our Lord. Amen.

HUMAN BROTHERHOOD

By The Right Rev. Charles H. Brent, Bishop of the Philippines

Two years ago in Liverpool was held an important conference on "Foreign Missions and Social Problems." The general subject of it was "Christ and Human Need." One of the opening addresses was delivered by Bishop Brent. Because of its strong statement of the case, and its significant bearing upon the special mission study in which the Church is now engaged, we reproduce here, substantially in full, the text of that address.

I DARE not speak of human brotherhood without speaking first of Divine Sonship. There is no meaning to the word "fraternal" until we have learned the meaning of "filial." There is no meaning to brotherhood until we have been taught the meaning of fatherhood and of sonship. If I said nothing else to you but this one thing, and were able to say it in terms which would go home to your inmost being,—that you are the sons of God,—I would have done a great thing, because a man who has once learned that he is the son of God must forthwith accept all of his race as his brethren.

Look at the one spotless figure that stands in the midst of history. Look at the Lord Christ and see how He began His work of public ministry. He identified Himself with the human race and its weakness, but He saw that it was only in His Divine Sonship that He could fulfil a life of service; and at His baptism, before He went among men to preach and to teach about the Kingdom of God, He rose to the supreme consciousness of that Sonship. He heard His Father say: "Thou art My beloved Son, in whom I am well pleased." Men and women, let me say to you, that you will lack the sense of vocation, that you will be without that sustained enthusiasm and that unquenchable passion which is necessary if you are to live the life of true men and women on this earth, unless you, too, are able to look up into the face of the Most Loving and the Most Holy, and to see in that face a Father's countenance, and to hear within your

souls His words, "Thou art My beloved son, in whom I am well pleased."

Our fellowship with God is the most treasured thing which life holds, and it has in its keeping the richest and the most joyous, as well as the most powerful elements of experience. Moreover, it is a privilege common to all. Do not listen to that voice which says some men are gifted with the religious sense which is withheld from others! There is no man who wears the human form who is not essentially in his being religious, and therefore has capacity for fellowship with God; if he has but a pure heart, he can see God—dimly it may be, yet he can see Him. Let us build, then, the fraternal, this human brotherhood of which we talk, upon the filial, upon our sonship in Christ; and let us consider briefly two things relative to human brotherhood which, let me say, is also divine. Human brotherhood has ceased to be merely human since the Lord, Jesus Christ, walked as the Son of Man among the sons of men. He has lifted up the human, so that now it has a divine capacity and a divine quality. Let us consider, first, the depth of brotherhood, and then the breadth of brotherhood.

I.

We have looked at the shallowness of some of our human relationships. We have hated them in our hearts, and we have put on that stable repugnance toward the past which is the essence of penitence. Now let us turn away from that and look at the possibilities that lie before us. Let us think of the depth of human brotherhood, be-

cause human relationship as worked out under the Divine Spirit become ineffably deep. "Greater love hath no man than this, that a man lay down his life for his friends." There is the depth of human brotherhood, and it is something that must apply to life here and now. It is not some transcendental feature of brotherhood which existed in former days, but which can be discarded at this moment. There was no period in history when men who were ready to lay down their lives for their brethren were more needed; but let me tell you that no one can lay down his life, no one can die for his fellows, until he has learned first to live for them, and frequently it is much harder to live than it would be to die. Sometimes it is harder to face the dull, heavy problems of everyday life than it would be to allow one's soul to go out in one ecstasy of pain, with the full knowledge that beyond lay God and peace. What is needed to-day, men and brethren, is men who will live for their fellows, and by that I mean who will give every inch of their time and every particle of their being for the welfare of mankind,—the common weal.

There are two particular barriers to brotherhood. One of them is so obvious that it is hardly necessary to speak of it, because it is the contradiction of brotherhood. I mean selfishness; and by selfishness I mean going just a little bit off that perfect balance of the golden rule. A man who does not do as he would be done by, a man who does not love his neighbor *as himself*, is selfish. In other words, he is using some part of society for his own individual advantage, without regard to what the effect is upon society itself. He makes himself a center around which he swings his fellows. Of course, there are degrees of egotism, and I recognize that motives are mixed, but at the same time I maintain that selfishness, the departure from that simple direct law,

is at the root of all our conflicts and troubles. Egotism may rise to such a height as to put the egotist almost, in his own estimation, in the place of God. A phrase from a modern novel comes to my mind where he who afterwards became a hero when he forgot himself and began to love his neighbor as himself, was told by her who afterwards became his bride that "his cosmos was all ego." He himself was the center of life, and everything whirled around him. Now if you get an enthusiasm to which you will give yourself completely, an enthusiasm which has as its chief motive power the benefit of humanity, then you will begin a life of deep brotherhood, and you will never put the possession of mere physical comfort or the retention of mere physical life above those things that are grander than life itself. You will never say, "I have got to live at all costs. It may be that the necessity which is laid upon me of maintaining my position in life will require that I should trample upon the tastes and the interests, or even the needs, of other people." You will never say, "At all costs a man must live!"

A man must live! We justify
Low shift and trick, to treason high,—
A little vote for a little gold,
To a little senate bought and sold,—
By this self-evident reply.

A man must live! Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There is a time when a man must die!
Imagine for a battle cry—
For soldiers with the flag unrolled,
For soldiers with a sword to hold,—
This coward's whine, this liar's lie,
"A man must live!"

Another thing that I think is most detrimental to human brotherhood is what is commonly called *dignity*. We must preserve our dignity—our dignity as individuals, our dignity as a nation. Let me read you the words of one who was an administrator in Egypt and who now holds high office

in another empire: "We are morbidly afraid, especially as young men, of appearing undignified. Ah, that terrible word dignity! What follies are committed in its name! How many pleasures we deny ourselves for fear of it. How often we do violence to our best feelings lest it should suffer. Dignity puffs us up and makes us unkind to our inferiors and subordinates. Dignity makes us forget our common humanity. True dignity comes not for the asking, but rather flies from him who seeks it. It comes naturally, or not at all. Honesty, incorruptibility, straightforwardness, kindness, gentleness, consideration for the feeling of the humblest, all that we can gain by the study of Christ and the lives of the great—therein lies dignity."

Let me add a word about the dignity of the nation that sometimes expresses itself in false patriotism. We are even now trying to push out of our way the horrors of war, and yet in the midst of cries of peace there are rumors of war. Consider the false dignity of the nation that fails to recognize the brotherhood of nations. Let me say that it is for you in your speech regarding your country to check the haughty cries of false patriotism, and to give to the brotherhood of nations rightful respect. It is fitting at this moment and in this presence to repeat what was said not long since by a British statesman, that if war does come it will not be because of the pressure of inevitable, irresistible law, but because of the lack of wisdom and the sinfulness of man; and you, you are the nation. In your hands is peace for the nations, at any rate in motive. Remember it, and live your responsibility.

II.

We turn from the consideration of the depth of human brotherhood to the consideration of its breadth. A depth without breadth becomes ex-

clusiveness, but by beginning our fraternal life deeply, we gain capacity for universal friendship. In other words, the scope of brotherhood is mankind. "God has made of one blood all nations of men on the face of the whole earth." That which at an earlier era of the world's history was largely a matter of theory, now in these days of rapid transit and international action is a commonplace of experience. We are constantly brought into touch with those who belong to the uttermost parts of the earth,—men of different type and tongue and color and race from ourselves. In each of these we must see a brother. As a great scientist has said, "There is only one species of man. The variations are numerous, but they do not go deep." Unhappily, through the distorted ideas that have been current for a century, we of the West have learned to look on men of the East as though we and they were divided by a gulf almost impassable. I grant you that considered purely on this animal and human side brotherhood is impossible. It is only when the Divine comes in to rescue and transform the human, that we see the consummation of God's purpose for mankind.

Again, those who lack consideration at home are going to be equally inconsiderate abroad. Not long since a man of great renown visited the Far East. He was met with singular attention and courtesy. It was made known that he was a great collector of a certain artistic product, and he was presented by the nation, whose guest he was, with some rather rare specimens. He met this courtesy by asking for still further contributions from the treasure house in which he stood. His request was denied. In all probability it was thoughtlessness, but little does he dream that among the cultured people of the nation in question there arose a storm of indignation at his discourtesy. This seems to be a trifle, but it is an illustration of

how the inconsiderate life will be doubly inconsiderate when inferior and backward races are concerned.

I have referred to the exclusive spirit which takes shape in a variety of forms in home life. It creates that intolerable spirit of snobbishness which is a contradiction of brotherhood and is wholly contemptible. Man has been made with such a wealth of affection and such a capacity for service, that the only proper setting in which he can live out his life is the entire human family. It may be that Providence will require that he should fulfil his vocation in circumscribed conditions, but in this our day, be his conditions as circumscribed as they may, opportunity will be afforded him to link his life with a variety of types and conditions. To desire to belong to an exclusive set is to cramp the soul: Appeal for, and aim at, a wealth of friendships; hate snobbishness as you would hate a venomous serpent. I speak of this particular vice because it is so painfully common. Human nature, even in its primitive condition, falls an easy prey to it. Just a year ago I was on a lonely island, remote from the influences of what is called civilization. The natives were living in the most primitive manner, the little children, for the most part, wearing a single garment quite sufficient for the purposes of protection from climate and for modesty. One of our party, engaging a group of boys in conversation, paid some attention to a little lad who was clad in the manner I have described. Another boy, who had had superior advantages, and was clothed as boys of our own race are clad, pushed forward and said to my friend, 'He is a bad boy, don't speak to him; he doesn't wear trousers.' You can smile at this if you will, but it finds its precise counterpart in the snobbishness that defiles our schools and our universities. The one thing to do with

an exclusive set is to break down its barriers, or else leave it.

I am advocating no mere passion or ecstasy of altruism when I say aim to have your friendships broad. I am asking you to enrich your lives as they can be enriched by no other process. God has two great gifts to bestow on mankind. One is friendship with Himself, and the other,—springing out of the first,—is friendship with every child of His; and we look forward to the day when all nations and peoples and tongues shall be gathered before the great White Throne, retaining their racial and local characteristics, and yet bound together in the beauty of Divine family life. When that day dawns, then the individual will find himself by losing himself in the completeness of redeemed humanity.

I am going back to my original thought. In Jesus Christ is the hope of the world and an intelligent understanding of brotherhood. If you get to know Him, then you will know human nature, not in its limitations and weaknesses, but in its capacity and in its power.

MISSIONARY Societies have been criticised, have even been misrepresented, have had much tribulation and many sorrows, but they have sent songs of joy around the world. They have planted schools and colleges, orphanages, hospitals, helped to inaugurate new civilizations all over the world, and have done much to make the earth a better place in which men may live. The criticisms fall by the way and are forgotten, but the organizations continue their work and grow in strength and power. This is the history of more than a hundred years. No society has escaped. God loves his church, and approves of the earnest effort to preach his gospel; and what God loves will last.—*Missionary Intelligence*.



THE NEW ENTRANCE TO ST JOHN'S UNIVERSITY, SHANGHAI

A CHINESE CHRISTIAN UNIVERSITY AS ITS PRESIDENT SEES IT

By the Rev. R. L. Hawks Pott, D.D.

The name of Dr. Pott, President of St. John's University, Shanghai, carries great weight throughout this country and in the Far East. Therefore his judgment concerning the general situation in China, and his aims and ambitions for his university are matters of unusual interest. The following article is from a recent report made by him.

DURING the summer which preceded the opening of the winter term the second revolution broke out. The extreme republican party has never been friendly to President Yuan Shih-kai, and the outbreak was directed against him and his policy. Probably the disturbance was due to political jealousy as much as to anything, but the reasons given for the attempt to overthrow him were: (1) the fear of his becoming a military dictator; (2) the suspicion that he was implicated in the assassination of Sung Chiao-jên, and (3) the completion of the negotiation of

the five nations loan without the consent of parliament.

The second revolution differed from the first in that it did not appeal to the people of China generally. To the solid common sense of the merchant class it was evident that the success of the revolutionaries meant anarchy, inasmuch as the leaders would fight among themselves for the spoils of victory.

After the suppression of the revolution, we entered on a period of reaction. The parliament was dissolved and a new provisional constitution was promulgated, vesting large pow-

ers in the hands of the president. The central government has been strengthened and the army has been employed to suppress sedition.

Owing to the feeling of uncertainty commerce has suffered and owing to the lack of funds new industrial enterprises have been at a standstill, and educational measures have been postponed. Many are beginning to see more clearly the impossibility of China's adopting a republican form of government in the near future, and have come to realize that her political salvation lies in establishing a strongly centralized government. As soon as anything like political stability is reached, we may expect progressive measures to be resumed. The development of China will, however, take place more gradually than was anticipated. It will be wise for China to make haste slowly and to build on the foundations of her past civilization.

Owing to the fact that the revolution took place during the summer vacation, the work of St. John's was not disturbed. Many of the government schools have been forced to shut their doors for financial reasons, and in consequence we have been overcrowded. We literally turn away hundreds of students from lack of accommodation. Furthermore, recent political events have had a sobering influence on the minds of the young men, and during the last academic year we have had no manifestations of the spirit of unrest and unruliness.

Medicine and Theology

Owing to the breaking off of relations between the Harvard Medical School and St. John's School of Medicine we were placed in an awkward position. It was difficult for our medical staff with the growing claims of the hospital work to find time for the development of the Medical School. As a result of the bishops' conference, held at Kuling in the

summer of 1912, it was decided that there should be union in our Medical School work, at least for the last three years of the course, and Dr. Merrins was appointed to give his whole time to the work of this department. Since then an agreement of co-operation between the University of Pennsylvania Medical Mission and St. John's School of Medicine has been ratified which will be mutually beneficial. According to the terms of agreement, the University of Pennsylvania Medical Mission undertakes to furnish at least two men to teach in the Medical School, and to erect a building for class-rooms and laboratories. St. John's medical faculty co-operates with the University of Pennsylvania medical faculty, and St. Luke's Hospital will furnish clinical facilities and practical training for the students. The new school will be known as the University of Pennsylvania Medical School in China, being the Medical Department of St. John's, and will be under the control of the university. Dr. McCracken has already removed to Shanghai and will be ready to begin his work in September. With the return of Dr. Jefferys, Dr. Tucker and Dr. Merrins, and with the appointment of Dr. Tyau, we will have a stronger force than ever before. We would emphasize again that the training of efficient physicians and surgeons for China is one of the most valuable works the Christian Church can do. We consider, however, that it is most essential that these young men should be men of high ideals, and we believe that while they are studying they should be surrounded by those influences which make for the development of Christian character.

For a time it appeared difficult to secure candidates for the ministry from our collegiate department, but this difficulty seems to be passing away, and some of our brightest students have begun to realize that the most important work they can do for their country is to help in the exten-



FACULTY AND STUDENTS OF THE SCHOOL OF MEDICINE.

The Americans in the picture from right to left are: Dr. Morris, Dr. Tucker, Dr. McCracken, Dr. Lincoln, the Rev. Dr. Pott, Dr. Merrins.



FACULTY AND STUDENTS OF THE SCHOOL OF THEOLOGY.

The persons seated from left to right are: The Rev. Y. Y. Tsu, Bishop Graves, Dr. Pott, and the Rev. W. J. Roberts.

sion of the Church. I believe our policy of giving a higher grade of education to our theological students has proved itself to be a wise one. From time to time we receive applications from young men of other missions who wish to join our theological department, and although they may not be candidates for the ministry, I think we may open our doors to them without injuring our own school in any way. In the past, perhaps, we have made a mistake in modeling our theological school too much on the lines of the stereotyped course we are familiar with in the United States, and I think it would be well if the bishops could confer together on this matter with representatives of the theological faculties and see what can be done in the way of adapting our course to the requirements of the ministry in China.

Christian Work

The direct results of the Christian influence of the university have been more apparent in the last few years than formerly. It is no longer a rare occurrence for a student to apply for baptism. On Easter Even it was my privilege to admit to the church by baptism six young men. A large class of twenty-two were confirmed on Whitsunday.

There has been considerable interest in voluntary Bible classes held on Sunday mornings, and I have conducted a weekly normal Bible class for those who undertake to do the teaching. All of this is in addition to the compulsory course in religious instruction required by the curriculum.

Our policy in regard to this work might be summed up briefly by saying that we aim to give all our students Christian teaching, but we bring no undue pressure upon them to become members of the church. I believe results will show that this is a wise policy.

Preparatory School

The Preparatory School has been crowded to its utmost capacity during the past year with 284 students in residence. Members of the foreign staff have given more time to teaching in it than formerly, as it is our aim to bring these students under foreign instruction as much as possible.

Mr. J. R. Norton has organized a band of Boy Scouts, which has met with marked success. This movement is spreading in China and meeting with popularity. It teaches the Chinese boy many things entirely neglected in his education, and inculcates habits and virtues most necessary for him to acquire.

Commencement Day

The academic year closed on June 27th with a very successful Commencement Day. Admiral Tseng reviewed the student battalion and inspected the Boy Scout troop.

The literary exercises were held on the south lawn of our beautiful grounds. The speakers were Judge C. S. Lobengier, of the United States Court for for China, and Mr. Fan Yuan-lien, former minister of education in the provisional government. The degree of Bachelor of Arts was conferred on fourteen graduates of the School of Arts and Science, and that of Doctor of Medicine on five graduates of the School of Medicine.

This year's graduating class was smaller than that of last year owing to the fact that many of its members left during the Junior year to enter the Tsing Hua College, in order that they might become eligible for receiving scholarships to study on the indemnity fund in the United States.

Plans for the Future

1. First in importance is the removal of St. Mary's School. For a long time we have advocated the necessity of the separation of St. John's

and St. Mary's, and we are much gratified at the prospect of this important measure being carried out. We would urge once more the need of expedition. Delay only increases the expense, for as time goes on the price of property will increase. Even after the purchase of the site, it will take some time to erect the necessary buildings. St. Mary's is hindered from taking the leading place in female education, owing to its cramped accommodation. St. John's is prevented from carrying out its plan—long in contemplation—of dividing the college and preparatory school. The future development of both institutions depends upon room for expansion.

2. The college should be separated from the preparatory school, of which it is the natural outgrowth. When the former was small and in its beginnings, it was merely an adjunct. As time has passed the college has developed and it is difficult now for one man to find time for adequate supervision of both the college and the preparatory school. I would recommend that one of the foreign staff should be appointed to give his whole time to the oversight of the preparatory school. Such a division of labor would be advantageous in many ways and would relieve the president from attending to a mass of details which now occupies a large part of his time. For the smooth working of the college with the preparatory school, I believe it would be advisable for the headmaster of the preparatory school, for the present at least, to act as the president's assistant, conferring with him on all questions where the two departments come into relationship. Inasmuch as many of the members of the foreign staff teach in the preparatory school as well as in the college, it would seem wise to have the headmaster subordinate to the president, rather than acting in complete independence.

3. It is our earnest wish to create certain new departments. Owing to the fact that the number of students in the college is still small, it would seem unwise to multiply the number of schools and courses. At the same time, we must recognize that the founding of certain schools would increase our popularity and usefulness, and would attract more students to St. John's.

The success of the new Hongkong University lies in the fact that it has an excellent School of Engineering, and it would be well if St. John's could do more in this line. We recognize the fact that it is an expensive undertaking, but we are inclined to believe that some of the machinery needed might be obtained on reasonable terms from American manufacturers, inasmuch as it would serve as a means of advertising their firms. We believe that a large part of the equipment of the Hongkong University was acquired from England in this way.

Much has been done in the past year in the way of purchasing new apparatus for the science department, and Mr. J. F. Putnam has fitted up a machine shop so that we can now make most of our own electrical apparatus.

The School of Civil Engineering is probably the least expensive, and I would recommend that we undertake to develop this as soon as possible.

We have been disappointed in the lack of response to our appeal for the beginning of a course in law. It would seem that the time was ripe for such an undertaking. One of the members of the faculty of Soochow University, who has had a legal training, has consulted me in regard to the matter, and has proposed that the school be undertaken as a joint enterprise of St. John's and the Soochow University.

Judge Lobengier, of the United States Court for China, has volun-

teered to give lectures to the young men, and I am sure that several of the lawyers in Shanghai would be willing to assist. I feel, however, that before inaugurating such a course it would be wise to have on our own staff a trained lawyer, as this will tend to make the connection with St. John's much closer, and in many ways would facilitate the working out of the plan. I would recommend that this need be made known to young men at home.

One of the most recent needs is undoubtedly the further development of courses in pedagogy. At present we give a course in our senior year, but undoubtedly we should aim at something larger than this. A considerable proportion of our graduates engage in school work after they leave us, and the future development of the educational system in China depends upon the securing of well-trained teachers with a knowledge of the theory and practice of teaching. One of the many ways in which the influence of St. John's has been exerted on China has been through providing teachers. If we could train these men more thoroughly, we would be conferring a great boon, and one that would be highly appreciated. I would recommend then the further development of this department and the securing of men on our staff who have made a thorough study of pedagogy.

Magnitude of Our Undertaking

As one contemplates what St. John's ought to be, and what it is possible for it to become, he balances over against one another the opportunities, and the lack of means to seize the opportunities. The development of a Christian university in China is an undertaking of great magnitude. Many missions are beginning to realize this, and some have come to the conclusion that the only possible plan of accomplishing it is by founding union institutions, supported by several missions. Their arguments

for union are: economy, and the belief that generous philanthropists in America will give more largely to union colleges or universities than they will to those controlled by one Board of Missions. I have never felt attracted to these union schemes, and it has always seemed to me that efficiency in administration would be sacrificed to economy. A multiple control must result in considerable friction and must produce very cumbersome machinery. The only alternative is for the Church to realize the immense importance of the Christian University and to determine to support it more liberally.

I realize that some may feel inclined to say that we place too much emphasis on education, and that it may result in our neglecting evangelistic work and the direct upbuilding of the Church. A little reflection, however, will show us that the future of Christianity in China depends largely upon our influencing the men who are to be the makers of the New China.

In China, especially, we face an emergency. The period during which we can lay foundations has been lengthened, but we know it must have its limits, and we should realize there is no time to waste.

Looking back on twenty-five years of work at St. John's, I realize how much more has been accomplished than it was possible to anticipate in the early days. Looking forward to the future I feel confident that in God's providence much more will be achieved.

I am convinced the work is of God, that it is He who has given us the opportunities, and that He is using St. John's for the furtherance of the growth of His kingdom in China.

We cannot forecast the future, but the idea of founding a strong Christian seat of learning in this old country to help in leavening its civilization is an ideal big enough to fire any one with enthusiasm.



BISHOP ROWE PREACHING IN STEPHEN'S VILLAGE, ALASKA

“THE SIDE ISSUE”

By Archdeacon Stuck

OLD STEPHEN is a patriarchal Indian in a blue coat with brass buttons that he got long ago from the captain of a revenue cutter at a time when it was deemed necessary to maintain a revenue cutter on the Yukon, and the village he adorned on state occasions with these faded splendors was called “Stephen’s Village” when the influx of white men gave “whiteman’s names” to the native settlements along the river. Later, some simplified (or corrupted—it means the same thing in orthography) spelling enthusiasts wrote it “Stevan’s Village” and most people write it so today. But it was named after old Stephen—there is no other derivation—and old Stephen still lives and on great occasions still dons the blue coat with the brass buttons that he got from the captain of the revenue cutter many years ago.

The place has no white population at all save two traders in a small way, but it is the headquarters and home

of near a hundred Yukon Indians who have been much neglected by us in the past. Two or three years ago, when the Bishop was on a visitation of the river, the elders of the village made great and formal supplication to him, and he promised them that if they would build a church he would send a missionary. So they went to work and built a church, of which here is a photograph just as it stood when they had finished their work. Doors and windows were subsequently supplied by one of the white traders—Mr. Paul Schultz, to whom we are much indebted for his interest in this work—and the flooring was sent from our sawmill at Tanana, so that the building presents a different appearance now from the photograph. But all that the photograph shows is the Indian work, done in fulfilment of their pledge.

I said the place has no white population at all save the two traders, but that is not true any longer. It has

received the very considerable accession of a white lady; Miss Effie Jackson, after acting here and there for three years past as the Bishop sent her, in the difficult capacity of locum tenens for some worker on furlough, has at last been given this sole charge, and all of us on the river look for great things at Stephen's Village. There used to be a government school there, but it burned down two or three years ago and the Bureau of Education has never had the funds to replace it. So Miss Jackson is teaching school all the week, and the Bureau's official on the river has furnished her with such material as he had on hand—an evidence of the welcome change in the Bureau's attitude of late—as well as doing the general work of a general missionary amongst the natives.



OLD STEPHEN

She lives in a spacious one-roomed cabin built by a native for his own family, but promptly and gladly vacated and given over to the missionary for this winter's use, so soon as she appeared on the scene. Next summer we must build her a dwelling-house.

Here is a picture of her, standing in front of her temporary habitation, which will be schoolhouse and dwelling this winter—the one room fortunately large enough for both to a woman who is willing to sacrifice her comfort and her privacy to the exigencies of her work. And Miss Jackson is quite happy and content, and even enthusiastic in her quiet way.

Stephen's Village stands within the Yukon Flats, that vast dreary plain that occupies the center of the interior of Alaska, but it stands right on the edge of them. Ten miles away, but in clear view from Miss Jackson's front door, are the two gateposts of the Ramparts, between which the river, hitherto spread out over miles of channels and sloughs, contracts and concentrates its waters into one channel a few hundred yards wide, and thus confined, flows 150 miles through one of its most picturesque courses until it leaves the Ramparts again at Tanana. But the place is in the Flats, with Flats landscape—which is chiefly skyscape, if there be such word—and Flats climate and Flats vegetation. Her post-office is eighty-five miles away at Rampart City, and she will get no mail save when some Indians go down there to get it. And I daresay there will be times when she would far rather do without her mail than see any Indians go for it, because, unfortunately, mail is not the only thing they bring back when they go down to Rampart; and there our skeleton peeps out of the closet again.

I do not know if I shall get to Stephen's Village this winter, for the place is off any possible itinerary that includes our other stations, save by



MISS JACKSON AND HER TEMPORARY HABITATION

a special journey there and back—and that is one of the reasons it has been so much neglected. I hate to say it to myself, let alone to write it, but the fact remains that I am the only clergyman of our communion on the whole Yukon River this winter; for the Rev. Mr. Chapman is outside on his furlough, and Tanana is vacant so far as a clergyman is concerned. We have our faithful layman, Mr. Burgess, back at Eagle, and Dr. Murphy has come in from Wisconsin to take at Fort Yukon the place of Dr. Burke, who is also on furlough, after six years' service instead of the customary five, and there are devoted women not a few; but no one who can administer the sacraments on a thousand miles of the river, to say nothing of its tributaries, save myself. Indeed, this winter, the Rev. Mr. Lumpkin, our valued new recruit at Fairbanks, and I, are the only clergymen in the whole interior. So I expect to have to make a wide journey and it may be that Stephen's Village will be unvisited. But it is a tremendous comfort and consolation to know that Miss Jackson is settled down there, getting a hold on

the people, forming a rallying-ground for those who are wise enough to realize the consequences of drunkenness and only need a leader to make open opposition to it.

I had finished, as I thought, when a glance at the head of this article showed me that I had forgotten to explain its title. Things were pretty much rushed this summer, what with the Bishop's sickness and the *Pelican's* shipwreck and two native hospitals building on the river, one at Tanana and the other at Fort Yukon, and all sorts of arrangements to make. It was in the midst of perplexities accompanying such business that someone, grown inordinately anxious, pressed the claims of Stephen's Village out of season, and I am reported to have said that Stephen's Village was a side issue this summer. I do not remember making the remark, but I daresay I did, and it was carried to Stephen's Village and gave great umbrage; which shows how careful a man should be of his speech. When the *Pelican* had been rehabilitated (she's as good as ever now) and the hospital buildings were well under way, and there was opportunity, while



UNFINISHED CHURCH BUILT BY NATIVES

yet navigation served, to give attention to the needs of Stephen's Village, Miss Jackson and I had a good laugh over the "side issue." We discussed a dedication, and I am quite sure we agreed upon one to submit to the Bishop, but I have entirely forgotten when it was and cannot recall it. So for the present it is "The Side Issue," and Miss Jackson is going to show how important side issues may become.

A FOREIGN MISSION AT HOME

By the Rev. Wyatt Brown, D.D. Rector of Trinity Church, Asheville, N. C.

ON Friday, the eleventh of December, God temporarily appointed me a foreign missionary to China. I was summoned to one of the local sanitariums of Asheville, N. C., to minister, at his own request, to the dying needs of Mr. Chu Tung Tsai, a native of Peking, China. Mr. Tsai was a member of the Chinese legation at Washington, sent to America by his government as special envoy upon business relating to the Standard Oil Company. He was a Director of the government-owned Peking and Kalgan Railroad. His fiancée was the sister of the present Minister of Finance in the cabinet of the Chinese Government.

The man was dying. He told me that he had been a Buddhist for many years, but only in name. Both in China and in America, where he had graduated at the University of Wisconsin, he had come under Christian influence. He had resisted Christianity; he had refused to accept Christ. But now he was going to a big country, and he was lonely. Not afraid, but lonely.

I did not argue with him. He was

much wiser in many ways than I, and knew more about arguments against Christianity than I. The best that I could do was to tell him as earnestly and as lovingly as possible that his last look upon this world would be followed immediately by his first look on the face of Jesus Christ. He would not be lonely then, if his surrender to the Blessed Lord was made, and he would be led as a son to his home.

So he accepted Christ as his Savior, and was baptized. "I believe in Christ; pray for my mother," were his last words to me.

Two fellow-members of the Chinese legation came to-day and carried his body to Washington, for he died two days after his baptism. I was asked to arrange with a Christian minister at the Capital for a service of the Church to be read before the body was shipped to China. This I have done.

To-day my people and I believe in missions as never before. I have touched China and her mission field. Thank God for the good it has done me, and above all else for the soul which rests this day with Christ in Paradise.



THE CATECHISTS WHOM WE "FILLED UP."

A MONTH IN A MISSION STATION

By the Reverend John W. Nichols

THE title does not exactly fit the intention of this article. To describe fully a month in a mission station would, like the complete description of a month anywhere else, consist of a good deal that is common to workers the world over, and would, I am afraid, be rather full of the "chronicles of monotony." The writer only wants to put down a few of the less common things of a month in Wusih, China, with the hope that in them there may be here and there a gleam of interest for others.

First, we had early in October the pleasure of an overnight visit from Mr. and Mrs. Pancoast of Philadelphia—people of the rare sort who come to the Far East to see "missions first." Mr. Pancoast was equipped with a camera. He told

us that his first object was to get the station into that camera, and then to see anything else there was time for. So we took turns showing him the various departments of the work here, and after that led him into the byways and hedges of Wusih. We only hope that what Mr. and Mrs. Pancoast took away with them will give them as much satisfaction as their coming here gave us. Not many of the thousands that tour the East these days care enough about the fight for Christ in China to want to see the forts and carry a record of them home. There really is something in China besides Mandarin coats and Buddhist temples and dirt. Mr. and Mrs. Pancoast were a sign to us that there are those at home who know it. Of course we know there

are such; but this way of manifestation is not too common, and does more good than the doers, perhaps, imagine.

The day after they left we started on "catechists' week." The catechist's life is mostly cast on lines that call for a great deal of outgo and give little opportunity for intake. With the idea of giving all the men in this district an opportunity to rest up, hearten up and fill up, we gathered them all into the Catechist School for a week in October, and did the best we could for them, with most encouraging results. Each day commenced with setting-up exercises at seven o'clock. At 7:15 there was a devotional meeting, taken usually by the Rev. Dr. Tsu, and at 8 the Holy Communion was celebrated. After morning prayer at 9:30 Rev. Mr. Tong of the Catechist School gave a lecture on Christian Evidences, and at 11 Dr. Tsu lectured on Social Service. At noon came intercessions for missions. After tiffin Mr. Nichols lectured on Phillipians and this was followed by a catechists' meeting in which the men talked over various aspects of their work. After this, on two afternoons, the men were shown over two large modern mills—one cotton and one flour—to which we were admitted by courtesy of the owners. The owner of the flour mill is a Christian. On other afternoons there were other forms of recreation. In the evenings there were lectures, light and serious, by Mr. Mosher and Mr. Ancell. Mr. McRae also helped on two occasions, and Bishop Graves was present from Friday to Monday, speaking four times. The closing meetings were full of enthusiasm: one man said he felt like a small shop-keeper who had had a week at a large warehouse and had replenished his stock of goods. Another said that he was

like a phonograph with new records; for people who were tired of his old messages he now had new ones. There is no doubt that the men were much heartened up by their getting together, and by the attention showed to them, and that "catechists' week" will have to become a yearly institution.

Last Sunday I entertained at tea two of the vestry of St. Peter's Church, Shanghai—my old parish—who came to Wusih to extend a call to Rev. Mr. Koeh to become the new rector of St. Peter's. Six years ago I suppose St. Peter's congregation was contributing \$15 a month; it has now so advanced that upon the retirement of their old pastor they are able to pledge over \$60.00 a month, call an English-speaking priest, and become a self-supporting parish—a real unit of the Chinese church. You can hardly realize at home what this means in the way of accomplishment, of encouragement to us all, Chinese and foreigners, and of promise for the future.

On Monday the mayor called on us all—a mild-looking, silent man of about fifty. With him came a body-guard of two soldiers with loaded rifles, and two clerks. We must have had nearly ten different mayors since the foundation of the Republic. We have great reason to be thankful that with all the troubles and changes of revolution and reconstruction Wusih has suffered nothing and prospered much. All the old formality of official life has gone. The mayor was in plain dress, and all the conversation was most informal. The official of ten years ago would have been horrified.

Tuesday we celebrated the thirtieth anniversary of the ordination of the Rev. Mr. Tsang to the ministry. If Mr. Tsang's school days

be taken into account, his connection with the Mission covers nearly half of the total period since its foundation by the first Bishop Boone. Though Mr. Tsang is not a particularly able man, he has been very faithful and is universally respected for his goodness. The celebration of his thirtieth anniversary was a very happy thought; it was very little trouble and gave the old man a great deal of pleasure. He has not had a great deal of applause during his life. Several scrolls were presented to him, besides a gold cross and a ring. The boys of St. Andrew's School sang two songs composed in his honor by their teacher, and there was a feast in the evening at which Mr. Tsang alone held the seat of honor at one table, while his wife in a nearby room was first among the women. Among those who spoke was a senior in the Catechist School, who thirty years ago was a small boy in the first family of converts in Mr. Tsang's first charge. In recognition of his faithful service Mr. Tsang is to be ordained to the priesthood. He will make a good priest. The psychological effect of advancement given at the right moment to a Chinese is very interesting. The effect is relatively much greater than it is on one of us; it seems to give him nerve to bring out latent powers that nothing else can get hold of.

Two weeks ago we transferred our usual Sunday evening prayer of the Catechist School from the school chapel to the men's ward of St. Andrew's Hospital. The service is as nearly as possible what it would be in church except that we try to have appropriate lessons, and that the address is adapted to the audience—one can hardly call it a congregation. The change has justified itself in the interest it has

awakened in the students, who feel that they are doing a little something; and I believe also in the effect on those in the hospital. The singing and kneeling of twenty men gets a purchase on the heathen mind that preaching, however good, often cannot.

Progress seems slow sometimes, yet the following figures gathered for an address for Catechists' Week tell a pretty hopeful story:

	1894	1904	1914
	The		
	The whole China	Diocese of	
	Mission	Kiangsu alone	
Clergy	14	11	30
Baptisms	49	134	415
Total Xtns	562	998	2,711
Catechists	13	11	26
Contributions ..	\$608 Mex.	\$1,902	\$10,855

The war has not so far affected us directly. English missionaries are having an anxious time, and many Continental missionaries are entirely cut off from home support. The nightmare of the catastrophe is with us, however, as it must be also with you at home. One prays for peace with a sense of shame for being at ease when so many are in "trouble, sorrow, need, sickness and every other adversity."

A CHANGE OF VIEW

"THE sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiasm." This was what the British East India Company said at the beginning of the nineteenth Century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined." This was what the English lieutenant-governor of Bengal said at the close of the nineteenth century.



KING HALL, NORMAN, OKLAHOMA

FOR THE GIRLS OF OKLAHOMA

By Bishop Brooke

AT the opening of the session of the University of Oklahoma on September 20, the new addition to "King Hall," our Church House for Women, was opened. The old house purchased four years ago is still in use. In it are the dining-room, kitchen and lodging rooms for eleven or twelve. In the new part, which is very substantial, thoroughly fireproof and well-equipped, there is room for twenty more, including the chaplain, house mother and care-taker. Every room is filled, and many more would like to have come to us.

The new building is of concrete and tile construction, with concrete floors and no woodwork, save doors, windows and casings. It is closely connected with the older part, and they are one building. We call it King Hall because a legacy of \$3,000 from Miss Mary Rhineland King made the first purchase

of building and ground possible. Our little St. John's Church closely adjoins it.

As a building it is a monument to the skill and devotion of Rev. V. C. Griffith, the chaplain and priest-in-charge, who is also an architect of standing and experience, now giving his life to the service of the Church. Miss Elizabeth Roscoe, one of the United Offering workers, has been for three years the devoted house mother, and her gentle care and labors have wrought much good in this safe, Christian home for our women students. An increasingly good work is being done by the House. The only anxiety is that we have not completed it without debt (there was some from the original purchase), and we must appeal for help, though the increased net earning justly to be expected will help in this—but not do it all. Who will help?



NEW CHURCH AT NIKKO, JAPAN

THE contributors to the fund for the building of a new Church of the Transfiguration at Nikko may be interested in learning that a start has been made and that the cornerstone of the new stone building was laid on SS. Simon and Jude's Day, Wednesday, October 28th, by Bishop McKim.

It is fortunate that the finest possible site for a church in Nikko has been secured near the Nikko Hotel. Foundations in reinforced concrete have been laid to the level of the ground; the stone-cutter during the winter months will cut the stone taken from the Inarigawa and have it all ready to be built into the walls next spring when there is no danger of frost, and it is hoped that the building will be completed ready for use by the next summer season, at the time of the Nikko Exposition, in celebration of the 300th anniversary of the building of the famous temples, at which time thousands of visitors from all over Japan come to Nikko, as well as many foreign visitors.

The total cost of land and building will be about fourteen thousand *yen* (\$7,000); all but two thousand *yen* of this fund has been collected and it is hoped that the rest will be secured before the completion of the building and that the consecration may take place on the Feast of the Transfiguration, August 6, 1915.

The accompanying photographs of the model and of the congregation present at the cornerstone-laying were kindly taken by Mr. C. R. Pancoast of Philadelphia, who, with his wife, was present on the occasion.



Model of the proposed church

THE FORWARD MOVEMENT

WHAT HAPPENED IN CHRIST CHURCH, NASHVILLE

By the Reverend H. J. Mikell, D. D.

INTENSIVE work for extension purposes! That well describes the missionary campaign, ending in the every-member canvass, which the Rev. R. W. Patton, missionary secretary for the Province of Sevanee, has conducted in many of the parishes of that province.

On All Saints' Day there ended such a campaign conducted by him in Christ Church, Nashville, Tennessee. The character of Christ Church parish made it an interesting experiment. It is the second oldest parish in the diocese, with many extremely conservative elements. At the same time it is the largest parish in the diocese, with many newer elements and many varying types of church workers. It has not only maintained its own work, but has borne a large share of diocesan expenses; it has also given, though insufficiently, to the general missionary work of the Church. So while far from being a valley of dry bones, it did need the breath of a new missionary spirit; and that spirit Mr. Patton's zeal and vigor breathed into it most successfully.

In the campaign the stress was largely laid on the missionary side, comparatively little being said or done toward increased parochial pledging. This "Mission for Missions" was conducted for a week, Mr. Patton speaking effectively twice on the two Sundays of the campaign, and holding every afternoon and night for several days,

missionary conferences. These conferences were well-attended, and it was interesting to see men prominent in the business and intellectual life of the city, who before had given little consecutive thought to missions, or who had been opposed to the missionary idea, come to the conferences, grow enthusiastic, and finally offer for the canvass. On Thursday night a dinner was held in the parish house, and more than a hundred men were present. An address was made by the rector and by Mr. Patton, and then the men, in short talks, told how they had been impressed, how much the campaign had meant to them, and pledged themselves to increased missionary zeal, and larger missionary interest and offerings.

On the Sunday of the canvass Mr. Patton spoke at the morning service in a most convincing way of the Christian's duty in regard to money. Two o'clock in the afternoon was the hour set for the canvassers to meet in the parish house, and when, promptly at that appointed hour Mr. Patton and the rector arrived, they found that the eager canvassers had arrived before the time, and—like Louis XIV, on a famous occasion when a courtier kept an appointment with him on the stroke of the hour—had been "almost obliged to wait." The thousand communicants of the parish had been divided into sections, eighty canvassers offered themselves for the visiting, and more automobiles were placed at

his disposal than the rector could use. Brief talks were made to the canvassers, prayers were said, and they set out enthusiastically.

All the afternoon they were bringing back their reports to a tabulating committee which sat in the parish house to receive them, and while the numbers they had seen and the amounts they had secured varied, they were unanimous in saying that what they feared was going to be a disagreeable duty had been positively a pleasure.

After a short missionary service that night the committee made their report to a large congregation assembled in the church, and while not all the members of the parish had been seen on that one afternoon, enough was reported to show that the campaign and canvass had been a complete success.

Through the next week the canvassers worked, and by the next Sunday final results could be arrived at, though pledge cards are still from time to time coming in. The pledges vary in amounts from one of five dollars a week to both parish and missions to one of three cents a week to missions and two cents a week to the parish. Two persons were found in the parish who declined to give to anything. Only ten persons were found who pledged themselves for the parish support but declined to pledge themselves for missions. Seven persons pledged themselves for missions, but pledged nothing for the parish, feeling unable to give to both. Nearly three hundred persons who never gave systematically to anything before have now pledged themselves for both the parish and missions.

The most important task of the canvass, from a financial standpoint, was to persuade the pew-renters, who give the bulk of the parish support, to take and use the weekly envelope in addition to what they give by renting a pew. This was successful in all but

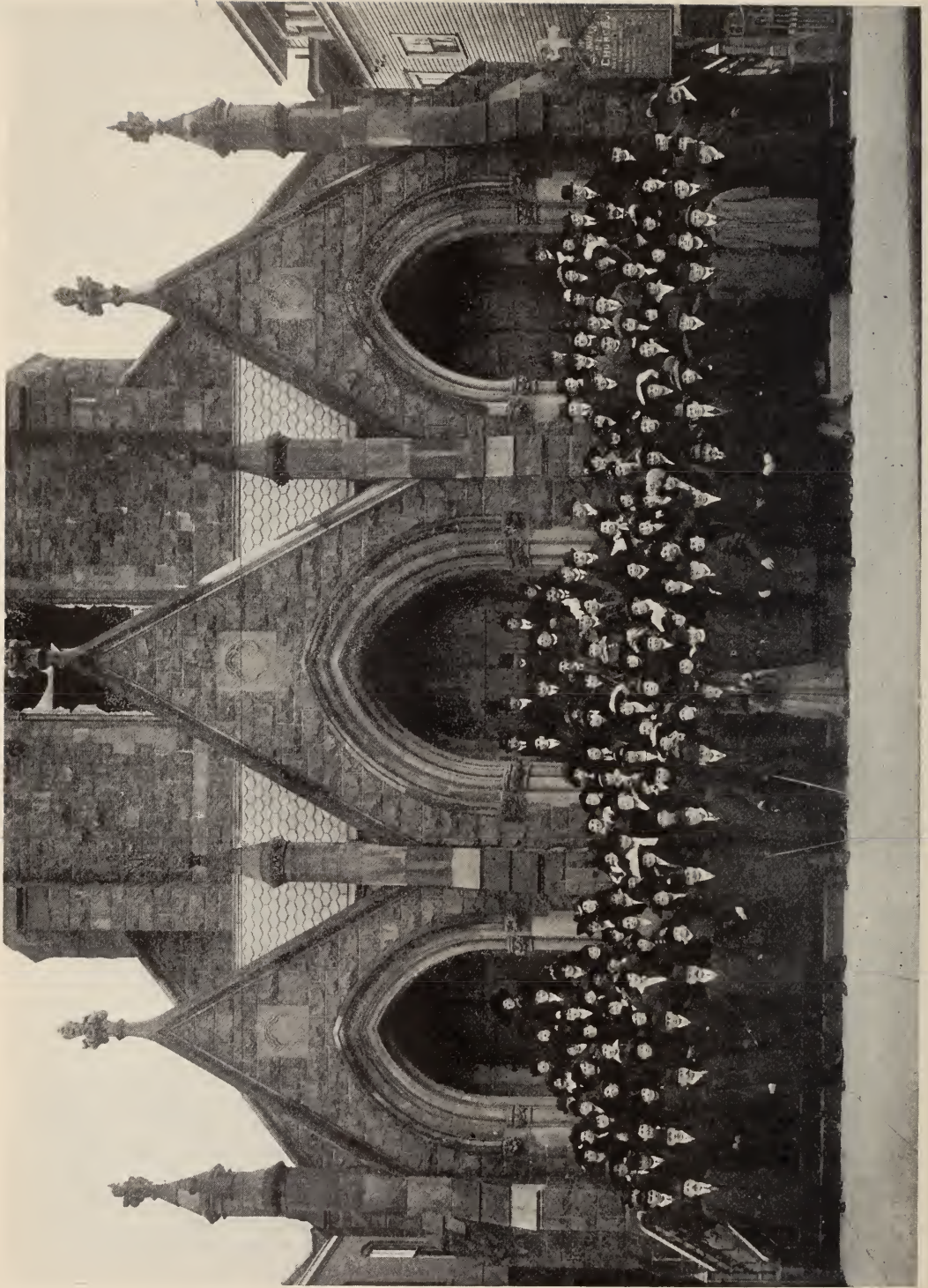
five cases, though some still prefer to give monthly or yearly to missions instead of every week.

The general results of the canvass are:

Former receipts for Parish support, not including pew rent	\$2,670.56
Former receipts for missions	1,325.96
Amount now pledged for parish support, not including pew rent.....	4,281.80
Amount now pledged for missions	2,730.12

In neither case does this include other amounts which will be contributed to diocesan purposes.

Besides this, the spiritual and social value of the canvass has been immense. Many an individual has caught a new vision of his responsibility for the extension work of the Kingdom of God. Two convictions have been borne in on us: First, that this campaign and canvass is a thoroughly efficient and businesslike method of dealing with missionary support and interest. In the Church of England, before any change can be made in doctrine or worship, convocation has to have what they call "Letters of Business from the King." So we have letters of business from our King. He calls us to scheme and plan and work. He tells us to set the biggest brains we have to devise the best methods to carry out the biggest work He has ever given men to do; to carry it out with the least waste, and to go into such detail about it that every man, woman and child shall have a share in it, and feel responsibility for it. All this the "Mission for Missions" and the every-member canvass does. Secondly, this work, as Mr. Patton does it, answers the complaints which we have been lately hearing that provincial missionary secretaries are an unnecessary part of the Church's missionary organization.



THE CANVASSERS OF ST. JOHN'S, JERSEY CITY, GATHERED IN FRONT OF THEIR BURNED BUILDING

TESTED BY FIRE

ON Saturday, October 24th, St. John's Church, Jersey City Heights, N. J., was destroyed by fire. On the following morning the rector, Rev. George D. Hadley, announced the organization of a committee to canvass the parish, having at its head ex-Judge Robert Carey. In this committee 193 callers were enlisted to visit the entire communicant list. They were to secure support:

"1. For missions and charities so that our own trouble might make us think first of others worse off.

2. For the support of this parish so its great work need not be crippled by debt and deficiencies, even though the building be in ruins.

3. For a Restoration Fund so that we may rebuild our beautiful church home and equip it for worship and work, for services and for service."

This was the order in which this congregation that had been "tested by fire" rated its own responsibilities. The picture accompanying this article shows them on the porch of their burned building, gathered for the campaign of visitation. They canvassed the entire communicant list of 2,020 in less than a week, with the assistance of a large "fleet" of automobiles, calling in the interest of the duplex envelope system, and placing missions first, current expenses second, and the restoration of their burned church home last.

As a result they secured pledges for nearly \$33,000. Of this was pledged for Missions, \$4,854,—an increase of \$2,901 over the preceding year; for current expenses, \$13,785,—an increase of \$2,180; and for the Restoration Fund, over \$14,000,—no subscription being over \$500. The score of guilds and the Church School have not yet been heard from, and it is believed that they will materially add

to the amount. All of the guilds work only for missions and charities, and they have not abated any of their usual work during the period of parish distress. Indeed, one guild raised \$1,750 for missions, and for Christ Hospital the very week the canvass was in progress, and at the same time the rector gave two lectures for the benefit of the Belgian Relief Fund. The Thanksgiving service and the offering for the poor of the parish were the largest the church has known. The duplex envelopes were inaugurated on November 29.

When asked how the parish did this in spite of the bad times, Mr. Hadley said: "We did it *because* of the bad times. We know no better way to make bad times good than by strengthening the Church of Christ." Beginning with the early Communion the morning after the fire all services have been held in the parish house.

WE have received from the Rev. Howard Melish, of Holy Trinity Church, Brooklyn, N. Y., a message which he sent to every member of his parish. It was printed in type-written form on a Day Letter blank of the Western Union Telegraph Company, which blanks were generously furnished by the company for the purpose. The message was as follows:

DAY LETTER

Dear Friend: I am pleading in this message for the men and women at the front. You and I sent them out to the exposed position; can we, with any self-respect, desert them now? They are binding up the wounded in hospitals, gathering in children who are forsaken, teaching principles of social order and bringing the peace of God. Truly we must not recall them even though we find ourselves hard pressed financially at home; we must maintain our advanced lines by making greater sacrifices. On Sunday next will be our offering for those at the Church's front—for nurses, doctors, teachers, ministers in the mission field.

A PROTEST FROM JAPAN

At considerable length in our last issue we presented some considerations bearing upon the relations of Japan and the United States. That there is urgent need for attention to this matter is evidenced by the series of resolutions which we here publish. They were passed at a conference of our missions in Japan, held on October 22nd, including the districts of Tokyo and Kyoto, and are accompanied by a letter to the President of the United States. They have also been sent to the Missions House with the request that they be given as wide publicity as possible. THE SPIRIT OF MISSIONS is glad to publish both the letter and the accompanying resolutions, and we urge Church people to consider whether they may not be instrumental in forming a more enlightened public opinion in our nation.

LETTER TO THE PRESIDENT

Mr. President:

I have the honor to present to you, through our Ambassador, the enclosed preamble and resolutions passed by the American Episcopal Missionaries in Japan at a conference held in Tokyo, October 22, 1914.

The friendly and sympathetic relations which bound together so closely the peoples of Japan and America for more than fifty years have been strained and weakened by anti-Japanese agitation and legislation which seems to us discriminatory and unjust.

As Christian teachers and leaders we feel it our duty solemnly to protest against action which is prejudicial to the honor and good name of the Christian people of America, and which is opposed to that righteousness that exalteth a nation.

We believe that a responsibility is laid upon us to urge the Christians of America to oppose in every legitimate way all legislation which makes for enmity and strife between nations.

We are confident, Mr. President, that you as a God-fearing Christian man will use in this instance, as you have in others, the influence of your high office in the cause of international justice and peace.

I am, with deep respect,

JOHN MCKIM,
Bishop of Tokyo.

The Resolutions

WHEREAS, the friendly relations between the United States of America and Japan are endangered by repeated reports of the intentions of the United States Government towards Far-Eastern questions, and, in some instances, of actual preparations for war with Japan; and

WHEREAS, it has been reported to us on reliable authority that in the coming elections in the State of California candidates for election to the Legislature have been asked to pledge support to a bill or bills deliberately depriving Japanese residents in that state of their rights to lease land for any purpose whatever; and

WHEREAS, in our opinion, such legislation would be in direct contravention of the purpose of the treaties between the two countries, and would offend a truly friendly and intensely patriotic people because of the discrimination not only implied but deliberately intended by those engaged in the anti-Japanese propaganda;

Therefore, be it resolved, that as such action would appear an act of manifest injustice, especially at a time when Japan has been magnanimous enough to ignore this attitude towards her people, and has decided, in spite of strong opposition, to keep her promises and take her part in the Panama-Pacific Exposition; we appeal, in the strongest terms possible, to the bishops and fellow members of our American church to do their utmost, by all legitimate means, to dis-

courage such action until the diplomatic authorities of the two countries shall have had time to solve, by peaceful means, the problem; and

Resolved, that copies of these resolutions be forwarded at the earliest possible moment to the bishops; to

the President of the United States of America; to the Governor of the State of California, and, through the American Ambassador in Tokyo, to the Secretary of State.

(Signed) JOHN MCKIM,
Bishop of Tokyo.

THE CHINESE ATTITUDE TOWARDS RELIGION

*By the Rt. Rev. D. T. Huntington,
Bishop of Anking*

WE held a series of evangelistic services on Sunday nights during Lent in the Cathedral of the Holy Saviour. The services have been attended by from one hundred and fifty to five hundred men and boys, the difference depending mainly on the weather. On two of the Sunday evenings there was very heavy rain, which cut down the attendance considerably. We advertised these meetings both by distributing notices of them in the shops and putting notices in the papers. On Saturday, March 21, immediately after our notice, which was in the most prominent place in the paper, there appeared an editorial on religion. It seemed to me so characteristic of the thought of the Chinese at the present time, and of Chinese way of looking at things in general, that I thought it might be interesting to readers of *THE SPIRIT OF MISSIONS*, and send herewith a translation.

There is nothing really Christian in it, but a good deal of Buddhistic phraseology, which the Chinese naturally use to express ideas other than those of time and sense, for which they have no adequate terminology provided by Confucianism. The style of the editorial is typically Chinese. An essay usually begins by the enunciation of some general statement, which may or may not have any immediate bearing on the subject in

hand, and then proceeds to deduce from it the ideas which the writer wishes to express. This is so absolutely contrary to our present modes of thinking that it seems quite absurd to us, but of course if you can start from a proposition that is accepted it is a thoroughly convincing method of reasoning.

The admixture of modern philosophy is also thoroughly characteristic of the present time. The names of the great philosophers and scientists of the West are familiar to all the educated youth of China; they have also at least some verbal idea of the work which they did, and are more than a little inclined to display their knowledge on all possible occasions. The pragmatist position toward religion adopted by the writer is also very marked. This, however, is no result of reading of books of Western philosophy, but is the common Chinese attitude on all subjects, especially religion.

"Concerning Religion"

"The assembling of molecules forms matter and the assembling of men forms kingdoms. Without molecules there would be no matter and without men no kingdoms. Therefore there is no country, east or west, which does not regard people as of great importance. Taking a glance over a history

of a thousand years and the geography of the myriad countries, it is impossible to mention them all severally, for many which formerly existed have ceased to exist, and many which are now strong were formerly weak.

"Now what is the reason for all this? The unity of a kingdom consists in the unity of the organization of its people, and the unity of the organization in the unity of their viewpoint, and is therefore a matter of idea. For the decline of countries and the extinction of families has its beginning in the hearts of the people. If the hearts of the people are not one they will move in different directions. If they move in different directions their strength cannot be united, and with a people whose strength is not united, forming a disunited country, it is impossible that they should hold a foremost place on the stage. Now what country is there which does not desire to endure? But the only method of gaining permanence is by having the heart of the people at one. And whence can the heart of the people be made one save by the power of religion, which is, therefore, the unifying force of the people?"

"Hope is a thing common to all men. The present world and the future world are also common to all men. The future world is the subject of hope. Hope is established in the thoughts, the heart and the eyes, in the brain, the spirit and the soul, and afterwards it can create a spirit double its strength and give courage to its actions. This all comes from hope even before it reaches to the age of the world to come. If once a man has lost hope his courage and power of action will no longer remain. Therefore hope in temporal things is the most dangerous of all hope; but religious hope is not temporal, nor is it bound up with the floating life of seven feet of earth, which amounts to no more than a grain of sand, and is not worthy to be mentioned. The great

work and the great inheritance of the ego is not in this, but in the soul. Therefore my bitterness is for an hour, joy for eternal kalpas. My bitterness is of the illusory body, my joy for the spiritual body [literally legal body—a Buddhist term]. If I have this hope then I am at rest in my lot, and no distress nor trouble can touch me. Alas! what then could accomplish this? Religion can accomplish it.

"How may one establish great merit, set up a great inheritance, leave a great name which shall not perish through thousands of years and over ten thousands of miles? That which hinders us from these things is the love of beauty, and wealth, and wife, and children, and reputation; for all these may be tarnished, and if they are once tarnished, although one have offices too great to be refused he shrinks from going ahead and winning for himself gain or loss, saying 'This line of action will not be good for my reputation, or for my family, or for my life,' and in a moment he is afraid, and finds that which is not really dangerous to be dangerous. But religion says this (body) is but an earthly implement for that which it may accomplish. This is a mere body which brings us into contact with the world. The body is not my possession; how much less all vain forms [Buddhist term] which are beyond the body! Having gained this gate we can then walk at ease without cares or doubts, giving ourselves up for the salvation of the world.

"Mencius said that the nature of man was good; Hsueh Tze said that the nature of man was evil. I dare not decide whether it be good or evil, but this I know, among those whom we meet the evil far outnumber the good. The luxuriousness of women, the violence and deceit of men, although we establish most severe laws and most strict magistrates, what can we do against them? But during these few

thousand years, the good men who remain are mostly to be attributed to the work of religion. Buddha said: 'That which we now do we will afterwards certainly receive. Each cause produces its effect, as echo answers sound, and a shadow follows form, and may not vary by a hair's breadth.' When the good hear these words they go forward in virtue. When the evil hear them, perchance they may put down the knife and do not dare to act violently, laying up an evil inheritance, knowing that the evil deeds of to-day will have their reward on the morrow. This then is the fruit of religion.

"Alas! we say that the profit of religion is so great. Is it then possible that religion be destroyed? No. Religion cannot be destroyed, but as we look into the doctrine of evolution, we see that the influence of science is daily increasing, and the influence of superstition daily decreasing. The influence of liberty is daily growing and the power of the gods daily diminishing. When the astronomy of Copernicus arose, the power of religion was broken. When Darwin's doctrine of evolution arose the power of religion was again broken. At the rise of each new learning, the power of religion is broken again and again, so that the religion of the future cannot again be the same as that of the past."

LETTER TO THE EDITOR

To the Editor:

MENTION in the last number of THE SPIRIT OF MISSIONS of the "worship" of Confucius, which Yuan Shih Kai declares has nothing to do with religion, brings up a continually recurring verbal ambiguity which leads to all sorts of misunderstandings.

By "worship" in English we now mean some act of reverence towards God. But this restricted sense is quite modern. "His worship," applied to an official, and "the worshipful" so-and-so, were in use until quite recently. The ordinary word for worship, common to both China and Japan, has a similar or greater wealth of application. The ideograph used for it is the same in both, and the sound *hai*, used in Japan, is only a varied pronunciation of the Chinese word. This word is used in reference to religion. *Reihaido* is the word used for a Christian place of worship, *haiden* for a hall for worship before a temple.

But it is also used in numerous compounds to express respect, even between equals. In this way *hai* is prefixed to words meaning read, hear, meet, congratulate, see, open or receive a letter, write, thank, visit and remember (advice of a superior).

Our worst misconception of non-Christian religions and peoples come from words misunderstood. Even the word for God is used in many languages by people who believe in one supreme God for beings to whom they, no more than we, attribute divine attributes.

Sincerely yours,

THEODOSIUS S. TYNG.

Ashland, N. H.

NEWS AND NOTES

THE income of the Church Missionary Society increased during the Crimean War, and the number of missionaries on the staff from 195 to 224. England is now engaged in the greatest war in her history, but there is no thought of doing less than in the years of peace. The Archbishop of Canterbury wrote: "We must relax no ounce of effort because of the great strain of a different sort which is upon

us. If the solemnities of such a time lead us to pray better, the gifts will, I think, be forthcoming, however severe the trial."



Deaconess Affleck, who had gone from Mexico to take up work in Utah just before the death of Bishop Spalding, writes:

WE had just begun the necessary repairs on the house when the bishop's tragic death checked our plans and for a time took all the inspiration

out of the work. It was splendid to see how soon the workers put aside their grief, in the endeavor to keep the bishop's work going, as they said, "the bishop's work *must* go on, and *we* must make it go."

The election of Archdeacon Jones to succeed Bishop Spalding is the best thing for Utah; he has been nearer the bishop than any of the men, and is very much liked by all who know him.



IN our issue of September, 1914, Dr. Jefferys told the story of Happy Heart, the little Chinese boy, in memory of whom it is proposed that the bed which he occupied in St. Luke's Hospital, Shanghai, shall be endowed entirely by children, and in small sums. In response to inquiries, Dr. Jefferys states that the amount in hand at the date of writing was \$160.53.



THE Student Volunteer Conference held at Geneva, December 4-6, at Hobart and William Smith Colleges, proved a great success in every way. About two hundred and fifty delegates were present from twenty-five out-of-town institutions, and with the delegations representing Hobart and William Smith Colleges the number attending amounted to about four hundred. Particularly success was met in obtaining new volunteers, several signing the declaration of the purpose to become missionaries in foreign fields.

The meetings were addressed by men famous in their departments of missionary work. Bishop Lloyd, President of the Board of Missions, spoke very ably and authoritatively on the subject of foreign missions in the opening session of the conference Friday evening. The Rev. Samuel Higginbottom, leper worker in India, addressed the meetings Saturday afternoon and evening, giving a most graphic and impressive account of his chosen

line of work. Sunday's principal addresses were given by H. F. Laflamme, of the Laymen's Missionary Movement; Rev. W. I. Chamberlain, Foreign Secretary of the Reformed Church Board and Rev. Mr. Vanderbilt, of the American Presbyterian Mission, Mexico City.

The next annual conference of the Student Volunteer Union of Central New York will be held at Rochester under the auspices of the Rochester branch, which is made up of the student volunteers of Rochester University, Rochester Seminary, and the Mechanics' Institute.



IT is a bitter cry that comes forth from the Philadelphia Yearly Meeting of Friends. They call upon all Christian men to unite and banish the war spirit from the world. They declare that our country is at this hour facing both a serious responsibility and a glorious privilege, and that it is in our power to turn back the tide of militarism and to set an example from which the rest of the world cannot turn away. They assert that battleships and armies and forts have proved beyond doubt that they cannot keep the peace, and that the capital invested in the making of them becomes in itself a menace to the nation, and they close with the words:

"Fellow citizens, we entreat you to pause and consider these things,—to discern the signs of the times,—to seek the path of duty by that pure light of the Spirit of Christ which enlightens every man.

"The Christian disciple serves a Master who 'shall not fail nor be discouraged.' 'The field is the world'; we stand 'for no one generation, for no single land'—the boundaries of nations are broken down in this awful time, and for the sake of our common humanity, in the name of Him who gave Himself for the life of the world, we make this solemn appeal."

OUR LETTER BOX

Intimate and Informal Messages from the Field

A letter from Archdeacon Russell, the Principal of St. Paul's Normal and Industrial School, Lawrenceville, Va., contains the following information:

OWING to the unsettled conditions caused by the great war in Europe, our ordinary income has been greatly curtailed. The shrinking of values and the general business depression has affected incomes of all kinds. Everybody is economizing and cutting expenses.

Our contributions began to fall off from the first outbreak of the war, and there has been a steady recession ever since, until now the income from donations amounts to scarcely one-fourth of the normal receipt. It takes \$40,000 to carry on the work of the school. The assured income is only \$23,000—leaving \$17,000 to be raised each year by voluntary contributions and annual donations in order to carry on the work. It can easily be seen what any appreciable reduction in this source means.

In times past the school was able to negotiate local loans to meet the urgent needs of the work, but now the local banks have used their resources so heavily to help the farmers and to relieve business depression that they are not lending money, rather collecting and trying to curtail their loans and discount as much as possible. If the school had the endowment, \$500,000, for which it has been pleading many years, it would not be forced to make this *very special and urgent appeal*. The income from the endowment, with its present assured income, would enable it to tide over this period of depression, but as the endowment is only \$56,439.50, instead of \$500,000, it has no resources in this hour of its extreme need other than its friends, and if these fail us now—well, no prophet's vision is required to forecast the result.

Depending upon the friends of the school and believing that God will suffer no good work to fail or suffer, the school has mapped out its work for the present year, engaged its teachers, instructors and others, taken the necessary precautions for the winter, arranged with merchants to supply the school with the necessary provisions, etc.

Surely our great and rich church,—many of whose members are able to give the entire amount needed for the endowment, \$500,000, and then be able to do more for others,—will not suffer the largest missionary and educational work of the Church among the colored people to limit its field of usefulness on account of the lack of funds to carry on its great and effective work. The Church prides itself, and justly too, on the interest it takes in the education and evangelization of the negro, and it is making a splendid effort to demonstrate this to the world. Surely it cannot afford to lose such an opportunity to do its part in solving this problem here in America.



Letter from the Rev. A. L. Burleson, Mexico City, written under date of December 7, 1914:

ALL the Carrancistas, except those under General Blanco, had left here for Puebla, Orizaba, etc., between November 11th and the 18th. They carried off everything—pictures, carpets, curtains, furniture from the palace and the public offices, presidential chairs and all. They did not bother to take curtains and things down, just ripped them down and left the rags hanging. They took all the stamps from the post-office, the presses to print stamps and money on, the machinery from the offices of *La*

Tribuna and *El Diario*, stripped the treasury of every centavo; made a clean sweep of everything.

Blanco was to stay here and defend the city against the coming in of the Zapatistas. But on the 24th he issued a manifesto saying that his force was decimated and he was out of ammunition. That morning they began to steal horses everywhere,—cab horses and all. Soldiers with guns and lassoes stopped cabs and teams on the streets everywhere, taking the horses and sometimes the harnesses, and leaving the man to push his cab or wagon home. Then Blanco's men left by way of Atzacapatzalco, stealing horses and wagons and looting houses on the way.

Meanwhile the Zapatistas had taken San Angel and Tacubaya, and we of course expected the city to be looted and burned. The mob broke into a gun store and stole all the arms and ammunition. The looters were not peons, but middle-class people. Word was sent to the Zapatistas in Tacubaya that the mob was looting, and automobiles full of soldiers came in and stopped the fun. It was rather a nervous night, as you can imagine, for everybody expected the Zapatistas would do the awful things we have always supposed they would.

They were in absolute control here for nine days and I have not heard of *one single instance* of robbery of any kind,—any disorder, any political arrest, any occupation of a house, even of those the Carrancistas had been living in. It seems unreal, but it is a fact.

One amusing and tragic event did happen. A couple of days after they came in there was a fire call and the fire department turned out. As they rushed through the streets the poor Zapatistas, who had never seen a fire department before, thought they were about to be attacked by some war engine, and opened fire on the advancing demon, killing twelve firemen and wounding four others. Instead of

robbing and looting it was decreed that all property-owners must pay one month's extra tax so that the Zapatista soldiers could have something to eat; for they have never received any pay. Many of the soldiers were begging for money on the streets, saying they were hungry, but there was not one robbery. One soldier asked Mr. H—— for some money to get something to eat, and when H—— gave him a peso (fifty cents) the man handed it back saying: "No señor, un carton," and when H—— gave him twenty cents, went off content. The military authorities borrowed \$50,000 pesos from the banks to pay the men, and from the first receipts of the extra tax *paid it back*. Does not that establish an *unapproachable* record for Mexico? And these were the dreaded Zapatistas! Nothing but good words were said of them and people gladly and eagerly paid the extra tax. The amount for the Hooker School was 75 cents; we had to go three times and then wait for hours, the crowds waiting to pay were so great.

Then on November 28th Villa and his troops arrived on forty-eight military trains at Atzacapatzalco and Tacubaya. They were held there for a week, not allowed to enter town, but kept camped by their trains. No disorder or trouble of any sort; all supplies, forage, etc., paid for in cash. Except for the garrison troops brought in here last Saturday when Zapata turned over the government of the city to the convention forces, all Villa's men, fifty or sixty thousand of them, they say, are still out there. Fine looking policemen are in charge of the city, and there is absolute quiet; no shooting at night, or disorder of any kind. It is a marvel! With all the thousands of soldiers all around there, not one person has come to the Hooker School. The only executions I have heard of are two peons for robbing and killing a woman, and five men caught in the act of counterfeiting Chihuahua money.



BISHOPS OF THE ANGLICAN COMMUNION IN CHINA, 1912

From left to right: Bishops Banister of Kwangsi-Hunan, White of Honan, Graves of Shanghai, Iliff of Shangtung, Scott of North China, Roots of Hankow, Cassels of West China, Moloney of Chekiang, Price of Fuh-Kien and Huntington of Anking. Bishop Lander of Victoria (Hong Kong) is absent. Bishop Scott has been succeeded by Bishop Norris.

LIVES THAT HAVE HELPED

IV. MAIN OF HANGCHOW

By W. H. Jefferys

1. *The English Church in China*

MAY it not be that Christ's promise to be there where two or three are gathered together in His name may hold good for the branches of His Church as well as for its individual members?

Just as there is always an immense loss and waste of time and brain and power in dwelling on doubts, destructive questions, and murmurings, so there is the same tremendous loss in failing to appreciate and use the power of fellowship and union. We lose so very much, for instance, in our own Christian life by failing to know the strength and fellowship of other Christians and of the Church. How many of us realize, for instance, that what our own American Church is achieving in China, is not single-handed as repre-

senting our Communion, but that we are actually one incorporated body with the Church of England, represented by her great missionary societies—the Church Missionary Society and the Society for the Propagation of the Gospel—and that this body is one with the Church of China?

We at home also have missed very much of inspiration in not cultivating a more intimate knowledge and fellowship with the workings and workers of the English Church.

The English bishops in China and Japan should be almost as familiar figures to us as our own, yet how many of our communicants could name, for instance, the Bishop of Shantung, or of Korea.

The American Church Mission entered China in 1842. A few years later the Church of England began work, followed recently by the Church of

England in Canada. In 1912 the eleven dioceses established by these churches united in forming the Church in China—the Chung Hua Sheng Kung Hui. This united Church has fourteen hundred Chinese helpers at work and hundreds more in training.

The eight British dioceses are North China, Korea, Shantung, West China, Mid-China, Fuh-kien, Victoria, and the new Canadian Diocese, Honan, to the north of our district of Hankow. All of China is covered by this distribution of spheres of work, the responsibility shared and accurately defined. The entire Church meets in regular general convention and is a self-governing Church in China.

With this matter in my heart, and particularly at a time when all this glorious English Church work is actually in peril, and certainly in very special need, I am minded to avail myself of the courtesy of the editor to introduce to you, beloved in the great Fellowship, a very dear friend and a very wonderful person—Dr. D. Duncan Main, of Hangchow, the foremost medical missionary, representing the Church of England, in the whole East, and the senior member of that missionary group whose work is so extensive, so many-sided, and so well-organized as absolutely to astound every visitor to the Fu city of Hangchow. It includes men's and women's hospitals, convalescent home, nurses' training-school, medical school, leper asylum, industrial school, social service organization, and a large number of collateral enterprises in and about that great city at the head of Hangchow Bay, in the province of Chekiang. You will remember Hangchow Bay as the place of the extraordinary tidal wave, or bore, we sort of half believed our geographies about.

2. *Dr. Main, the Physician*

It has been my unmitigated delight to have been placed on Dr. Main's

mailing-list, so that about twice a month I receive his two or three-page, typewritten letters to his friends at home. I keep them on file, and read and reread them. There is a wealth of wisdom on each page, and the good humor is so refreshing that my children grab the letters out of the mail and devour them. Some day I trust Dr. Main's letters will be published for a wide circle to enjoy at least half as much as I have. Here is one on the top of which he has written in pencil, "Keep smiling." And on a later one, "Your last was good. Do it again."

Dr. Main has two chief characteristics which make him great in his life's work—his splendid professional ability, and his thorough *missionarability*. *Professionally* he is a splendid, practical man with a very large and a very loving heart, and then he is a really great teacher and knows well the value of careful and devoted service of teaching in the making of the China that is to be.

In a letter dated January 24, 1914, Dr. Main says:

All medical mission work now done in the name of Christianity must be second to none. If the hospital in the past has done good work, with the means we have had at our command,—and they have been very limited and inefficient,—surely it would be able to do better and more extensive work with greater facilities, and efficient and up-to-date equipment. I am sure you will agree with me that there is no grander work on earth than following in the footsteps of the Great Physician, ministering to the diseases of the sick and suffering with skill and patience, with sympathy and tenderness, born of Christian love; and, while tending the body, not forgetting the soul.

And again. This is on the work of the medical missionary:

There can be no doubt that the most important work to be done at present by us medical missionaries, is teaching, and teaching thoroughly, our Chinese brethren medicine and surgery—under Christian supervision and high ideals, so that in due time they may carry on the work which we have begun, and to which we have given our lives. Our aim is one, so let us all be united about it and spare no time, no money,



THE HANGCHOW BORE

The Tsientang River is remarkable for a tidal wave, or "bore," at the full and change of the moon.

and count no sacrifice too great, to accomplish this great and blessed task of teaching that healing is divine, and that Jesus Christ provided a complete salvation for body and soul. The thoroughness of our professional teaching must aid, and in no way interfere with, our efforts to bring our students to Christ.

This subject interests me a great deal, but I must not make my letter any longer, so keep smiling till you hear again.

And again:

To get the Chinese to "join the religion," as they call it, is not the whole work of the missionary or the Church. To heal the sick; to feed the hungry; and wash the dirty, and wash them clean, and then keep them clean; to comfort the broken-hearted and soothe and sympathize; to make people happy and help them to keep smiling, by forgetting themselves and elevating their thoughts and leading them into higher aims and on to higher things—these to my mind are some of the real objects of the Gospel, and should never be neglected by us, who are here on earth to represent Him Who came to seek and to save completely the body as well as the soul.

I like the way Dr. Main puts things. There is no nonsense about it. There is no cant. Christianity with Dr. Main is "no argument, it's a life."

Dr. Main is at the present time

president of the Medical Missionary Association of China, which shows the esteem in which we, his colleagues, hold him professionally and as a missionary.

3. *Dr. Main, the Missionary*

If there is one thing that Dr. Main is more entirely fitted for than a physician and teacher, it is a constructive missionary. Abounding in energy and internal resources, with simple but deep spirituality, with imagination and breadth of vision, and with a splendidly cheerful faith—he embodies in himself about every qualification of an ideal missionary. He both is himself, and knows, an able man.

I don't know exactly what an epigram is, but the doctor is supposed to have an epigrammatic way of saying things. It is certainly a very forcible way, and yet an extraordinarily kind way. In appealing for volunteers, he expresses the kind of men wanted as follows:

Those you send out must be men of "ability":

1. *Adaptability*.—Able to accommodate themselves to circumstances and environment, smells included, and "all 'round" enough to fit into a square hole; and fair and square enough to do "all 'round work."

2. *Getonability*.—A good mixer, as our American friends say, able to get on with the other fellow, even if *he* does not get on. With a fair supply of common sense, and of the spirit "in love preferring one another"—and chiefly the other.

3. *Constructability*.—Not a tearer-to-pieces, but a builder-up, not a sayer but a doer, not a gas-bag who says he can do everything, but a handy man who can put his hand to anything, and is willing to help and do his best, whenever and wherever he can.

4. *Amiability*.—Able to aim high and strike it; the chief aim being the salvation of soul and body; and to love the people and seek out the good in them—and to find it.

5. *Linguisticability*.—Without this it is no use coming to China. Not a Sinologist, but with enough common sense and "savvy" to pick up Chinese.

6. *Respectability*.—Not with a pedigree, but with sufficient respect for oneself, and more than sufficient for the other fellow, and still more for the Chinese.

7. *Spiritualability*.—Most important; and that kind of it which is sane and healthy and creates force of character, and elevates and stimulates others; not the goody-goody, milk-and-water stuff, that is willing to shed the last drop of blood for the *Cause*, but that takes good care that the first drop is not shed. Practical holiness is what I mean.

8. *Stickability*.—With good staying powers; able to "Come to stay, and able to stick at it, and all at it, and always at it, and never give in; no, not even in the hot weather." Not a "stick-it" but a "stick-at-it" missionary is what is needed.

4. *Dr. Main, the Man*

Dr. Main is all of that himself—strong, resolute, daring and very loveable in his intense humanity.

In all his letters and in his daily life—and in the case of a missionary it is of no little importance—we find unflinching good cheer. I believe it is actually true that his motto in life is, "Keep smiling." If not, it is certainly one of his most constant expressions in word and deed, and one which he lives up to himself in letter and spirit.

Dr. Main's sense of humor, British in nature, is very keen. As a matter of fact, and as the name Duncan implies, the doctor is Scotch. Speaking of a recent visitor to his work, Dr. Main says of himself:

You know Scotch people, as a rule, do not take to strange persons quickly. We don't make friends in a hurry; we look all around and think twice, sometimes thrice, before we commit ourselves; but when we do, we mean it, and stick to our friends through thick and thin—and whether they are thick or thin. I had great sympathy with him in this tour of inspection, as I had lately visited some of the same places myself, and you know a *fellow-feeling* makes us wondrous kind; unless when it is a *fellow feeling* in your coat-pocket for something that is not his—when we are apt to appear as if a little unkind.

Dr. Main has always been a warm friend and a loyal one to the Chinese. He is a splendid citizen of China, and as often is the case with great missionaries his advice and help are sought by all classes of Chinese, from the lowest to the highest. Here are a few reflections on his city of Hangchow:

I think I told you of some of the improvements that have taken place lately in this ancient city. We have a few splendid new wide and well-macadamized roads, in the Tartar City, leading to and from nowhere at present. Although the city is lighted by electricity there are some places where you have to strike a match to see where the light is. However, we must be patient. The work of reform cannot be done perfectly, till Chinese official human nature undergoes a change, which does not appear, so far as we can see, to be at hand just yet. I am one of those who believe that apart from Christianity and righteous governing, no real and enduring improvement can take place. The present problem of the Church here is to bring Hangchow to Christ by preaching the Gospel, living the Gospel, and advocating legislation on Gospel principles—that is, Christian legislation. A new conception of the mind of Christ, I am happy to say, is breaking in upon the lives of the Christians.

His estimate of the Chinese character is to be seen in the following, where he speaks of an office boy in his employ:

A year ago, this boy did not even know the A. B. C., but he has taught himself, and is improving all the time, and is a very good



DR. MAIN'S HOSPITAL IN HANGCHOW

illustration of what can be done in China with very ordinary material. I have heard that one of the finest diamonds in Europe which is now, I believe, a central adornment of a sovereign's crown, lay for months on a street stall in Rome. It had the label, "Rock Crystal: Price, one franc." Then came along an expert who realized its worth, and rescued the jewel from its ignominious surroundings and sold it for a great sum. I am perfectly sure that there are, all around us, men and women with gifts and virtues that only need discovering; we have to seek the good till we find it. As regards many it may seem to be at first "Rock Crystal," but in some cases it will turn out to be afterwards sparkling diamonds. Some rough stones are worth polishing.

Hangchow is a terribly hot place in summer, and the summer is about eight months long. Here are some of the doctor's reflection during the hot weather:

We are still amongst the hotbeds of disease and they are very hot these days, I assure you. Everywhere the desperately insanitary conditions amidst which the people live breed loathsome diseases, and the ignorance of many as regards hygiene and sanitation is appalling, as is also their ignorance in regard to food and to child life, and motherhood, which mean almost universal suffering, much of which is quite remediable. There is the prospect of a big soap factory being built soon in Shanghai,

so let us keep smiling. We are ever trying to rouse the conscience of the people and stimulate them into action, and to light the flame that will burn up corruption, of which there is much within, without; and burn up also some of the dirt which is the cause of much disease. To do this faithfully we need to have our faith, fresh, and fearless, and courage to face the difficulties and problems which we meet. There are, of course, lights as well as shadows, drawing and binding the hearts of the people to us by cords of love and bringing many into the Church; but, oh me! there is so much to be done, and nobody to do it. Every missionary is overburdened with work, and no one ever gets his task finished or nearly finished. The cry for help is very real, very loud, and very urgent. Won't you come over and help us, and if you cannot come yourself, can you not send some one to represent? And if you cannot come, and cannot send, surely you can pray out help to us.

And later on, again:

I should love just now to be among the heather hills, breathing the pure ozone of Bonnie Scotland, and free to do as I please; and is it not what a man does when he is free to do as he pleases, that shows what kind of man he is? I want to get away from the cries of the sick and dying, away from the smells and the dirt and their trials, away from this busy life, where I could be better able to hold communion with Him Who speaks to the heart most clearly when

other voices and sounds are silenced, and heart-rending distractions are in abeyance; and I could then realize the recreative and rejuvenating power of fellowship with God. The exhaustion of strength due to the heat and the burden of the day, makes long continuance on the highest level, top-line-copper-plate Christianity almost impossible. In the hurry-scurry of the life here, and in the throng and press, we are in danger of falling below our high ideals and becoming mechanical in our piety as well as in our work.

Thus do we look, through his letters, into the heart and life of a noble man who is doing, as best he can, the thing he can do best; who, like the Master

Whom he serves, "pleases not himself." And, through it all, the secret which keeps him going and enables him to be to others the tower of strength which he is, may be found in these words with which we close our sketch of this "life that has helped."

The perils which beset a busy life are no doubt very great, but they can be avoided and overcome by allowing the Master to keep our minds open, clear, and calm, and let Him correct our mistaken estimates of ourselves, and others, and wind up from time to time our rundown and discouraged hearts and keep us in the love of God.

"MAIN OF HANGCHOW" IN CLASS WORK

PREPARATION OF THE LESSON

HERE is an opportunity to give an impression of the united work of the Anglican Communion in China. Material may be found in Leaflet No. 200: "The Chung Hua Sheng Kung Hui, or Holy Catholic Church in China."

For the special work of the English Church, see "China," by the Rev. Frank L. Norris, now bishop of North China. This book should be found in any missionary library. It is important to have your class clearly understand that the Chinese Church now has a national existence like our own, but still has to receive help.

You will also find an opportunity in this lesson to speak of the disastrous effect which the war is likely to have on the work of the English Church, and the opportunity we shall doubtless have to help them with our gifts and prayers.

With regard to medical missions in particular, see Leaflet No. 247, "Practical Ideals in Medical Missions," by Dr. Jefferys. This pamphlet, though sold for ten cents, will be forwarded free to any teacher of a class who uses these lessons. For this, and for Leaflet No. 200, apply to Literature Department, 281 4th Avenue, New York.

THE FIRST FIVE MINUTES

Try to construct for yourself and for your children a picture of Dr. Main, the sturdy, cheery Scotchman, who is carrying such a tremendous burden with such simple faith, and achieving such splendid results. Ask your boys especially if such a life is not worth while, and direct their attention to the call which Dr. Main makes for helpers.

TEACHING THE LESSON

The story is given under four divisions:

I. The English Church in China.

1. What do you mean by the Anglican Communion?
2. How are the English and American Churches united in China?
3. Tell something of the different dioceses—English, Canadian, American.

II. Main, the Physician.

1. What do we usually mean by "medical missionary"?
2. Look up on the map Dr. Main's location.
3. What does he regard as the chief work of a missionary physician?

III. Main, the Missionary.

1. Why should a missionary be cheerful?
2. Describe some of the different kinds of ability which Dr. Main thinks a missionary should have.

IV. Main, the Man.

1. If you were in China would you want to identify yourself with it and its people?
2. What would be some of the difficulties?
3. Is the work of a medical missionary easy and pleasant?
4. What is the secret of Dr. Main's success?

The following prayer which might be used at the close of the lesson:

"Almighty God, our Heavenly Father, our only help in time of need, we implore Thy protection and care for all foreigners who are now in danger, and for all missionaries, especially our brethren of the Church of England; through Christ our Lord. Amen."

LITERATURE OF MISSIONS

BOOK REVIEWS

Students and the World-Wide Expansion of Christianity. Edited by Fennell P. Turner. New York: Student Volunteer Movement. Cloth, \$1.85, prepaid.

This volume contains the addresses given before the Seventh International Convention of the Student Volunteer Movement held in Kansas City. Taken as a whole, the volume is much more than a cyclopedia of missions brought down to date—the amount of information packed into its pages will justify the use of that term; it is a series of interesting discussions of the most vital questions before Christians of the present day.

Added to the volume is a carefully prepared Index, which makes the contents of the large book easily available for the busy worker. A selected list of the latest missionary books adds greatly to the usefulness of the volume for those who are in places of leadership in missionary work of the Church.

Thy Kingdom Come. Social prayers for public and private worship. R. E. Diffendorfer. Missionary Education Movement, 156 Fifth Avenue, New York.

This little book contains about sixty forms of intercession, directed mainly toward the social mission of the Church. It incorporates prayers by native Christians of many nations. The wide scope of these devotions and the diversified authorship make the collection suggestive and helpful.

A Missionary's Life in The Land of the Gods. By Rev. Isaac Dooman. Richard G. Badger, Boston, Mass. Price, \$2.00; postage, 15 cts.

Mr. Dooman is one of our own missionaries and has been serving for over twenty-five years in Japan. In this volume of 400 pages he sets down his experiences and observations. It gives a picture of Japan and the Japanese through interested and sympathetic eyes. Perhaps the fact that Mr. Dooman is himself a man of the East, having been born in Persia, makes him better able to interpret the East to the West. At any rate, there is much that is unusual and suggestive in such chapters as that on "The Outline of Japanese Character" and the "Future of Christianity in Japan."

The Truth of Christianity. By W. H. Turton. G. P. Putnam's Sons, 2-6 West 45th Street, New York. Price, \$1.25.

Few books on religion have held their own so remarkably as this one written by a layman and military man. Lieutenant-Colonel Turton published this volume many years ago. It has since passed through several editions. The best testimony to its value lies in the fact that publishers as discriminating as Messrs. G. P. Putnam's Sons consider it worth while to produce yet another edition.

PUBLICATION NOTES

A NEW edition of the Mission Hymnal has just been published containing thirty pages of additional hymns and chants. It was authorized by the General Convention of 1913. This will make a hymnal sufficient in scope for use in mission stations. It also gives opportunity for the insertion of additional special hymns, two of which were written by the late Bishop Spalding. Already the Mission Hymnal has sold to the number of 80,000 copies.

* *

The Diocesan Missionary Committee of New York, on account of the demand, has been compelled to issue a new edition of the excellent little volume "The Cross; the Plus Sign in Our Minus Lives." A review of this handbook appears in our July issue. It is, as we then stated, an effective summary for laymen of important facts concerning the history and organization of the Church, its missionary opportunity, and the way in which laymen may contribute to church extension. The new edition is bound in paper, and may be had at 10c. a copy, or \$7.00 for 100, by addressing Mr. Samuel Thorne, Jr., 19 Cedar street, New York.

* *

The Living Church Annual and Churchman's Almanac for 1915, published by The Young Churchman Company, Milwaukee, Wis., well sustains its reputation as a Church Handbook, and should be regarded as indispensable by every well-instructed Churchman. Price 75c., cloth; 50c. paper; additional postage, east of the Rocky Mountains, 10c.; west, 15c.

EDUCATIONAL MATTERS

New Stereopticon Lectures

A stereopticon lecture entitled "Then and Now" has been prepared in connection with this year's course on "The Social Results of Missions." It contains about fifty slides illustrating the Church's work for social betterment all over the world. Requests for its use should be sent to the Lantern-Slide Department.

For the sake of the Sunday-Schools, we have developed something new in the stereopticon lecture line. By the first of February we hope to have ready six short and specially attractive lectures for children. They are planned in a way that should make them most valuable for Sundays during Lent. Each lecture of fifteen slides can be given in approximately fifteen minutes. Orders for them are being booked already.

Another new lecture is in preparation for the young people. It is based on the last book for Juniors "Building the City." Its twenty-five slides will occupy about thirty-five minutes in presentation.

Plays

So numerous are the inquiries as to what plays the Educational Department has to recommend, that we here publish a list of those that have been found specially satisfactory.

Albee: Conquerors of the Continent, (10c.); Barney: The Star of Bethlehem, (2 for 5c.); Hobart: The Great Trail, (25c.); Lady Catechism and the Child, (35c.); The Little Pilgrims and the Book Beloved, (\$1.00); The Sunset Hour, (10c.); The Vision of St. Agnes' Eve, (\$1.00); Jacobs: A Choice of Evils, (10c.); Jarrett: The Cross Goes Westward, (10c.); Osgood: The Gift of Self, (10c.); Tyng: The Brightness of His Ricing' (10c.).

Write to the librarian for suggestions in regard to scenery, costumes and properties.

Exhibit Department

Articles made by native Christians in mission schools are now on sale. We hope to create a market for the products of our mission stations, and thereby enable them—in time—to become self-supporting. At the same time we desire to draw attention to the important industrial work done by the Church. Lists and prices will be gladly furnished, and articles will be sent on approval.

We have been receiving no end of testimony as to the educational value of the exhibits which we lend out. As an illustration, take the case of one set up in a western Michigan parish where, as a re-

sult of skilful handling and attractive arrangement it took the town by storm. Letters tell us that everybody went to see it; that the superintendent of the public schools made arrangements so that all the children should visit it during school hours. But publicity was not the only result: The parish Sunday School was almost doubled in size, and every other organization took on new life.

We have just shipped to California the material to be used in setting up our exhibit in the Palace of Education at the Panama-Pacific Exposition. We have been granted over 1100 square feet of space at the corner of First Street and Avenue D, right near the main entrance to the building. We hope that Church people will make a point of visiting it when in San Francisco.

Text-books:

An important change has been made in regard to the mission study course for 1915-16. Announcement of the new plans will appear on the Educational page in the next number of THE SPIRIT OF MISSIONS.

REFERENCE MATERIAL FOR CLASSES

The following articles in THE SPIRIT OF MISSIONS for the last year and a half would be useful in studying the "Social Aspects of Foreign Missions":

Medical:

Medical Number, September, 1914.

Wusih's First Church Hospital, p. 530, August, 1913.

Among the Lepers of Japan, p. 595, September, 1913.

Inside of a Chinese Hospital, p. 701, October, 1913.

St. Luke's Hospital, Tokyo, p. 36, January, 1914.

A Missionary Nurse, p. 39, January, 1914.

St. Luke's Hospital, Tokyo, p. 161, March, 1914.

American Hospitals in Japan, p. 180, March, 1914.

New Hospital at Zamboanga, p. 274, April, 1914.

An Anglican Father Damien, p. 540, August, 1914.

Medical Work in the Philippines, p. 763, November, 1914.

Educational:

St. Margaret's School, Tokyo, p. 465, July, 1913.

Frontispiece, St. Agnes' School, Kyoto, July, 1913.

MEETING OF THE BOARD OF MISSIONS

December 9, 1914

THE meeting of the Board began as usual with a celebration of the Holy Communion in the chapel of the Mission House at 9:30 a. m., on Wednesday, December 9. The president was celebrant, assisted by the Rev. Dr. Gray. Thirty-three members were present, representing every province except the Eighth. The secretary announced changes in the membership as follows: Dean Delaney, of Milwaukee, elected by the Province of the Middle West to succeed Dr. Faber, now Bishop-coadjutor of Montana; Bishop Perry, of Rhode Island, elected by the Province of New England to succeed Bishop Lawrence of Massachusetts, resigned. The treasurer read his monthly report, which contained the cheering statement that in spite of the adverse conditions existing, the contributions of the Church, up to December 1, were slightly in excess of the same date last year. There has been a decrease in the offerings of parishes and Sunday Schools, but an increase from individuals and auxiliaries, so that the net increase amounted to \$1,045.

The reports of action taken by the Council of Advice and the Executive Committee since the last meeting of the Board were presented and approved, after which matters of business requiring the action of the whole Board were taken up. The first was a report from the Executive Committee with regard to the policy inaugurated in February of the present year, whereby ten per cent. of the undesignated legacies was to be set aside for missionary equipment in the continental domestic field. It had been suggested that in view of the present conditions this be deferred, but it was finally decided for the present to adhere to the plan as originally

made and retain the amount for the purpose designated. This means that something over \$10,000 will be available.

A proposal was brought before the Board which looked toward coordinating the interests of the "apportionment" and of "specials," and a committee was appointed to consider the matter with a view to discovering whether a plan might not be reached which would conserve the personal appeal and at the same time coordinate it with the whole range of the Church's activity. It was especially desired that it be made clear to the Church that the Board does not discourage "specials" but that, properly regulated and promoted, they are necessary and helpful to missionary advance.

The election by the Synod of New England, of the Rev. George W. Davenport as provincial secretary was then reported, and on motion the Board confirmed the election.

The appropriations to the District of Liberia, originally made for six months only, in the expectation that a commission would by this time have visited the field and be prepared with a report, were extended for another six months.

It was moved to send delegates to the Foreign Missions Conference to be held in January, in Garden City, Long Island, and the Council of Advice was given power to choose them.

Archdeacon Mellen of Mexico was then introduced to the Board and gave a brief and interesting account of the situation in that distracted land. He threw such light upon the situation as is possible, and voiced the earnest intention of the missionaries to remain at their posts and to be prepared for strong advance as soon as conditions become settled.

At 1 o'clock the Board adjourned and enjoyed the cordial hospitality of Mr. and Mrs. George Zabriskie at their home on Gramercy Park. After re-assembling, the elections of the Standing Committees for the ensuing year took place with the following result:

Executive Committee: Right Rev. Dr. Lloyd, Right Rev. Dr. Francis, Right Rev. Dr. Greer, Right Rev. Dr. C. K. Nelson, Right Rev. Dr. Edsall, Right Rev. Dr. Lines, Rev. Dr. Alsop, Rev. Dr. Stires, Rev. Mr. Sedgwick, Rev. Mr. Davis, Rev. Mr. Emery, Mr. King, Mr. Mansfield, Mr. Morris, Mr. Cochran, Mr. Newbold, Dr. Dillard.

Trust Funds Committee: Mr. Morris, Mr. Chauncey, Mr. King, Mr. Pruyn, Mr. Saunders.

Audit and Finance Committee: Rev. Dr. Mann, Mr. Low, Mr. Stirling.

Unfinished Business Committee: Right Rev. Dr. R. H. Nelson, Rev. Dr. McIlvaine, Mr. Reynolds.

The Council of Advice, under the authorization of the Executive Committee, then presented to the Board a statement to be issued to the Church with regard to aiding other Missionary Societies that are suffering disaster because of the war, which was adopted. This statement appears on page 15.

The Bishop of Newark spoke briefly on the splendid work done by those in charge of the American churches on the continent of Europe. A resolution expressing the sentiment of the Board appears on page 11.

On the motion of the Rev. Dr. Freeman, a Publicity Committee of three was appointed to bring before the Church such important matters connected with the work of the Board as might seem from time to time desirable. The membership of the Committee is as follows: Right Rev. P. M. Rhineland, D.D., Rev. J. E. Freeman, D.D., Mr. George Wharton Pepper.

The Board then adjourned to meet on Wednesday, February 10.

PUBLICATION NOTES

Commenting upon the article "The Other Side of Chinatown," which appeared in our November issue, the author writes:

SINCE the article was written there has been a great increase in the Sunday-school attendance in both missions, and the night and day-schools are taxing the teaching forces. Recently there were fifty-two young men and children in Sunday-school in San Francisco, and in Oakland there are between thirty-five and forty every Sunday. Seven baptisms last month and five more this month bring our baptized adherents to sixty-three, and the confirmation of these twelve next Sunday will give us fifty confirmed persons.

WORLD OUTLOOK, a monthly illustrated magazine, published by the Board of Foreign Missions of the Methodist Episcopal Church, begins its existence with the January number. It is quite unlike any other present missionary publication, being of quarto size, 32 pages, and placing particular emphasis on extensive illustrations. The subscription price is \$1.50, single copies, 15c. According to the prospectus it is the intention of the editors that, while missionary in character, the magazine shall "stand not only for the mission propaganda of all denominations but for every movement of religion, commerce and politics which means sane Christian progress."

The first issue creates a most favorable impression. The articles are interesting, the general make-up is well conceived, and the pictorial work exceedingly well done. *World Outlook*, if it can carry the necessary burden of expense, may easily demonstrate to the general reader what has been so often alleged—that absorbing interest and fascination may be found in the missionary enterprise.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Brazil

Bishop and Mrs. L. L. Kinsolving, who sailed from New York on the S.S. *Voltaire*, on November 8th, arrived in Rio de Janeiro on November 23rd.

Hankow

Deaconess E. W. Riebe and Miss Elise G. Dexter sailed from San Francisco on the S.S. *Manchuria* on December 12th.

Liberia

Miss E. deW. Seaman arrived in Cape Mount on December 7th.

Miss Sarah E. Conway sailed from Monrovia on the S.S. *Tameli* on December 11th.

Mexico

Archdeacon A. H. Mellen, who left Mexico City on November 11th, arrived in New York City on November 21st.

Philippines

The Rev. S. S. Thompson, who reached San Francisco on November 2nd, arrived in Chicago on November 7th.

Miss Henderson, on sick leave, sailed from Manila on October 29th.

Shanghai

The Rev. J. M. B. Gill, returning after furlough, sailed from San Francisco on the S.S. *Manchuria* on December 12th.

Dr. Ellen C. Fullerton, on regular furlough, sailed from Shanghai October 10th.

Tokyo

Dr. Theodore Bliss, on regular furlough, sailed from Yokohama on October 4th, arrived in San Francisco on October 15th, and in Swampscott, Mass., October 29th.

The Rev. J. H. Lloyd, returning after furlough, with his mother, sailed from San Francisco on the S.S. *Siberia* on November 21st, and arrived in Tokyo on December 8th.

Miss Louisa H. Boyd, returning after furlough, sailed from San Francisco on the S.S. *Siberia*, November 21st, arrived in Tokyo December 8th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and so far as possible to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. _____

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 903½ Charles Street, St. Joseph, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Rev. C. E. Betticher, Jr.

Miss O. D. Clark.

Rev. J. W. Chapman.

China

Rev. Arthur M. Sherman.

HANKOW:

Dr. Mary V. Glenton.

Miss S. H. Higgins.

SHANGHAI:

Dr. W. H. Jefferys.

Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and 37th Streets, Philadelphia.

Work Among Mountain People

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercessions for Missions.
54 Mid-Day Prayer Card.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

China

- 200 The Chung Hua Sheng Kung Hui (Holy Catholic Church in China.)
201 "Since the Revolution—Ladies First!" (St. Mary's Hall, Shanghai.)
202 New China and the Church.
204 For the Girls of China. (St. Mary's Hall.)
205 Why? (The Needs of St. Mary's Hall.)
206 Pledge Card for New China Fund.
247 Practical Ideals in Medical Missions. Jefferys.
268 "Boone"—the Christian University of Mid-China.
271 A Year at St. John's University, Shanghai.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 606 *The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
326 How to Win Japan and Where to Begin. (Christ Church, Osaka.)

Liberia

- 100 Our Foothold in Africa.
A Sojourner in Liberia.

Negroes

- 700 The Church Among the Negroes.

The Philippines

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W.A. 309. *Where the L. H.'s Pennies Go.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE STORY OF AN AUXILIARY OFFICER IN JAPAN
Told by Miss Utako Hayashi, Vice-President of the Woman's
Auxiliary to the Missionary Society of the Sei Ko Kwai



MRS. CHICKO OGATA

I AM very sorry to tell you that our dear treasurer of the Kyoto Branch of the Woman's Auxiliary, Mrs. Chicko Ogata, has passed away from us.

Mrs. Chicko Ogata was the wife of one of the most famous surgeons in Osaka. He has his own private hospital. Eleven years ago Mrs. Chicko Ogata was very ill, far away from home, in Kyre Shu in the western part of Japan. Her condition was so dangerous after an operation that every one thought the patient's life could not be saved. Her mother was taking care of her. The mother had only recently become a Christian. She prayed with tears that God would

have mercy on her daughter, and her prayer was answered by the recovery of the loved one to health again.

Just ten years ago, at her summer residence, a talk on Christianity made a deep impression upon her. God opened her spiritual eyes, the Holy Spirit taught her. She continued to study, and was baptized by the Rev. Mr. Hayakawa and became a member of St. John's Church, Osaka.

Mrs. Ogata's family is famous for its learned men. Many years ago her grandfather opened a small school for Dutch learning in Osaka. The famous teacher and founder of Keio University, Mr. Tukurawa, and many other noted men, were among his pupils. Mrs. Ogata was a wise woman by inheritance, but after she was born again in Christ, she became very noble and earnest in personal character. She worked earnestly for Jesus' sake. She has done many beautiful deeds, and how earnestly she prayed for the erection of the new building for St. John's Church, and not only prayed, but worked with the other ladies of St. John's, for this object, in making *shibori kimono* for sale. They gave one to Miss Bull when she went home for her furlough last year. Miss Bull showed it to the American ladies, and many ordered them through Miss Bull.

Mrs. Ogata was a very skilful treasurer. We can never forget her reports at the annual meetings of the Kyoto Branch.

She was a superintendent of the Flower Department of the Osaka City Branch of the W. C. T. U., and visited the poor, sick people in all the hospi-

tals, even that for lepers, and comforted them by sending flowers, cakes and beautiful Scripture cards. She worked so busily as even strong people cannot do, but she determined always to walk in the Father's way.

She had many sleepless nights and passed them in prayer, her faith suggesting, "If God does not give me sleep, I will talk with Him about everything." Besides her physical weakness, she had many sorrows and perplexities, but she prayed to be enabled to take up the Cross and follow after Jesus. She trusted all and found peace in faith. She found pleasure in doing good works. She suffered fifty days from the end of July, and died on the 14th of September. She closed her forty-seven years of life in this world with the one word, "Thanks," to God. During her illness Rev. Mr. Hayakawa called upon her many times, and Miss Bull visited her to say "Good by." On the seventeenth the funeral was held in a great tent erected for that purpose, at Abeno Cemetery. About two thousand people attended it. Bishop Tucker, Rev. Mepes, Naïda, Hayakawa and Kitagawa, of our Osaka

Church, and many clergymen and catechists, some from Kyôto and Kobe, joined in the service. After it was finished, Mrs. Naïde, representing the Kyoto Branch of the Woman's Auxiliary and the Osaka Branch of the W. C. T. U., read a beautiful appreciation of Mrs. Ogata's life and work among us. Other papers were read by representatives of medical or nurses' societies, etc.

To my great sorrow, I was not able to be near this dear, kind friend during her last days in this life. I was in Korea, trying to find work for some of our graduates from the Widely Loving Society, and could not come back when the news of her dangerous illness reached me, because I, too, was ill, for many days, in the hospital at Seoul. Mrs. Ogata was waiting to see me, and I, too, longing to meet her once more on earth. But, although we can never more commune together in this life, we are not separated forever. The communion of Saints and the blessed hope of reunion at the feet of our Lord in His Paradise unite us still.

How terrible war on earth! We must pray to God, bring to us soon peace, every day, every night.

"HELP WANTED"

St. Margaret's School, Tokyo

By C. Gertrude Heywood

"THE excellence of the government schools, their high standards and expensive equipment compel the missionaries either to keep the pace set by the government or abandon all attempts at education."*

This alternative confronted St. Margaret's School, Tokyo, Japan, five or six years ago, and the reason that it was not necessary to abandon

the school was that the people in Japan had faith in the generosity of the people at home and the women at home responded liberally to the appeal that was made. At a critical time, when attendance at the school was falling off rapidly, the government license, essential to the life of the school, was obtained by promising to put up a new building for classrooms. The gifts from American women and from the Jubilee meet-

*Dr. Faunce.

ings made it possible to redeem this promise.

As a consequence, St. Margaret's enrolls to-day two hundred and fifty students, about double the number of six years ago, and more than any other mission school, but one, recorded in the "Christian Movement in Japan" for 1914. Also, St. Margaret's possesses a fine plant—a classroom building with about twenty-five rooms capable of accommodating four hundred students, an assembly hall seating five hundred, a gymnasium, a splendid dormitory holding fifty students, two separate Japanese houses for teachers, or to be used for dormitory purposes when needed, and a playground with both tennis and basketball courts. The assembly hall and gymnasium are the gifts of the Philadelphia Women's Jubilee, and are so named.

The work that is being done may be divided into the more purely scholastic and the directly religious, although the whole school is permeated with the Christian atmosphere and the aim of all the work is the development of Christian character. The school is a secondary school, the girls entering from the six year primary school. The studies are much the same as those in an American High School—mathematics, history, literature, modern languages (English), science and arts (writing, drawing, etiquette, singing, sewing). The teaching in all these subjects, except English, is done by Japanese.

The directly religious work may be subdivided—that done for the whole school, and the more intricate work done among the boarders. Every Tuesday the whole school gathers in the Philadelphia Jubilee Hall. Following an opening hymn and prayer, a talk is given by some Christian leader on Christian truth or work, and the appeal is made to the girls to consider the step of embracing the truth and acknowledging their faith.

During the week of examinations at the end of the term, there may be a few who absent themselves from these gatherings, sometimes one, sometimes a dozen. At other times every student of the school is present *voluntarily*. On Thursdays, at noon, the student body is divided into as many classes as there are teachers available, and regular Bible study is pursued. The youngest class are told Old Testament stories illustrating the fundamental truths of Christianity; one true God, the Creator who is spirit and who loves mankind as a father his children. The second year girls, using Bibles most of them for the first time, study a simple outline of the Life of Christ. The third year girls study the teachings of Christ as found in the parables, beatitudes, etc. The fourth year class usually study the beginnings of Christianity as seen in the life and works of St. Paul, and the fifth year, the oldest girls, are given a summary of the teachings and principles of Christianity. This work is supplemented among the dormitory girls by attendance at morning prayers daily in the cathedral, at the services on Sunday and Bible classes and Junior Auxiliary work on Friday evenings.

But this bare outline of the actual classes held does not give an idea of the truly Christian atmosphere that surrounds the girls in St. Margaret's. Many who have come from other schools have noticed and spoken of it. Some of them designate it as an atmosphere of kindness, others as happiness, but at any rate they feel it, and when they go away they miss it, and if they seek it again, they look for it among Christians and they attribute its cause to Christianity.

This is the way the work at St. Margaret's is being carried on, and it is being done with two main purposes. One is to set an example to the Japanese educators and people of a school second to none in its educa-

tional quality, which recognizes the imperative necessity and inavoidable responsibility of including religious training in the all-round development of womanhood. The second aim is to win to Christ as many as possible of those who attend the school and to influence to an intelligent appreciation of the teachings of Christianity those who do not openly accept Him. The fact that the government authorities have given up the idea which they had some years ago, of putting up in the same district a school of the same grade as St. Margaret's, proves that they have faith in its educational value. It will never be known how much influence any one Christian school has had in modifying the views of the educators or people of Japan in regard to the religious teaching in the schools, but the respect in which St. Margaret's is held and the increasing number of applicants for entrance show that it is doing its part.

The other purpose of St. Margaret's is also being fulfilled, but to what extent it is impossible to say exactly. A year or two ago, the statistics showed that over half its graduates were Christians, that of twenty-two Bible women employed in the Tokyo District, nineteen were graduates of St. Margaret's, that about twenty clergymen and catechists had St. Margaret's graduates for wives, and that there were a number of Christian kindergartners, trained nurses and school teachers among the graduates.

But even more convincing than these statistics are the constantly recurring incidents which show the widespread influence of the school on all the girls and their parents. A girl of fourteen who had been attending the school for one year as a day student applied for admission to the dormitory. Her mother explained, with tears in her eyes, that, although their house was near and they wanted to keep her, their only girl, with them,

the girl herself insisted upon entering the dormitory. Her parents kept a "tea-house" (*machi-ai*) which, although it is not a regular house of prostitution, is a place of rendezvous for men and their favorite *geisha*. The girl, herself, through the teachings of the school, had come to realize the moral wrong of this business, and wanted to break away from it and enter the dormitory where she could learn more fully about Christianity. The mother said that she had never before realized the immorality of her husband's business, and although she could not make him change, she could insist upon the girl's being allowed her wish.

There are three sisters, day pupils in successive classes, who are related to one of the recent premiers of Japan. Their mother makes periodic visits to the school, and asks for an interview with one of the teachers for the sole purpose of expressing her appreciation of the teaching the girls are receiving in their Bible classes. She says that they always relate at home what they have learned in these classes, and that it has made a marked difference in their conduct and in the atmosphere of their home.

A very pretty and frivolous girl went out from St. Margaret's apparently not affected at all by the religious teachings and influence. In a year or two she married and moved to a country town. Almost immediately she sought out the clergyman, asked for instruction, was baptized and confirmed, has become one of the most active workers in the Church and constantly writes to tell of her joy and gratitude to the school that started her in the right way.

These are instances that might be multiplied almost indefinitely, and there is no reason to feel any discouragement over the present work at St. Margaret's. But there is a possibility of doing more. The day pupils, who number over two hun-

dred, are in the school only from 8.15 A. M. to 2 or 3 P. M., and that time is fully occupied with recitations, study, etc. Other opportunities for personal intercourse and influence should be made. This could be done, and has been done to a certain extent, by missionaries who, in addition to their school teaching, could be "at home" to the girls on certain days, who could organize clubs—English clubs, walking clubs, or clubs for pure pleasure—could be ready to call at the homes of the girls, when invited, etc. Such work as this can be done better by a foreign missionary in co-operation with the Japanese, than by Japanese alone. At present there is only one foreign missionary connected with St. Margaret's. Outsiders have to be procured to do part of the English teaching. There is great need for two more women missionaries, to be teachers and, as indicated above, social workers among the girls.

The women of Japan are waking up. The applicants at the few advanced schools for women are increasing, women have been admitted to one of the Imperial universities, there is a "New Woman" movement of the most extreme type, a "True New Woman" movement more conservative, started to counteract the former, and the leaders and people of Japan are beginning to recognize the higher position of women. Undoubtedly there will soon be a demand for higher education. It is the duty of Christian educators to try to infuse into this "new woman," Christian ideals and principles. It would be the privilege of missionaries connecting themselves with St. Margaret's at this time to have a share in this great work of training the women of Japan from the lower ideals of materialism to the higher spiritual ideals of Jesus Christ.

THE DECEMBER CONFERENCE

THE branches represented at the conference held Thursday, December 17, were Connecticut, 1; East Carolina, 1; Newark, 1; Long Island, 2; Los Angeles, 2; New York, 8; Pennsylvania, 3; Tokyo, 1.

After reports upon their recent visits in the West and South from Miss Lindley and Miss Tillotson, and on the Auxiliary branch in St. James' Parish, Wilmington, East Carolina, Dr. Gray took up the subject of the day, and addressed the conference upon

JAPAN

The first thing I saw in Japan was symbolic of the whole country. We saw Fuji on our approach. It was beautiful, of course, but ever since I have kept thinking of Fuji as symbolic of Japan:—beautiful, but absolutely cold; with its beauty entirely on the surface,—a volcano within. Who was it that wrote of the impotent splendor of the Venus of Milo,—beautiful but without arms. That always occurs to me when

I think of the beauty, the charm and loveliness of Japan. If I were doing what I used to do for ten years, lecturing on religious philosophy, I would say with a noted writer that religion is poetry. This is true, but there is all the difference in the world between religion and Christianity. Religion touches only the surface, brings up the emotions; Christianity touches and vitalizes the whole man. I think when people talk about religion being poetry we get the same point of view that I got when I saw the wonderful religious services in a Buddhist temple in Japan. It was a new sect—only some four or five hundred years old. But it was most gorgeous in its ritual. There were some one hundred and sixty priests, and each wore a different colored robe and a different sort of so called mitre. And the service was marked by the utmost reverence, and at a certain part of the service where the high priest left his place and approached the high altar with the offering, the reverence and dignity with which the offering was made were most wonderful.

Now there is a great problem which the Church has to meet here, and the way in

which it is to be met is by keeping on the brakes and going slowly. We do not want any Constantine with his "*In hoc signo vinces.*" Constantine did not mean what he said. His was the patronage of the thing which looked politically good. This is what we have got to guard against in Japan, for we do not want the Church there to mean what it means to many people here,—a mere formal expression of an approved custom. In automobile parlance, there is a speed limit which must be observed by the Church in bringing her teaching to Japan. It is going to be a slow process,—otherwise we shall have exactly the kind of Christians that we have here in America. If a person really wants to know what the Gospel means, go to Japan or China, and see what it means to those people. We here have never had the well run dry, and we cannot appreciate what it means to them. Even the majority of them are willing to give up everything for it. It recalls the days of the persecutions in the early Church. And then there is a small minority, about whom you hear them worrying in Yangchow or Osaka, who are like Americans,—whose religion has been made so easy that they have to struggle if it is to mean anything to them at all.

Then there is the similarity in social and economic problems, which the Church must help to solve. There is a book on this subject by Dr. Gulick, soon to be published (which, by the way, is so interesting that I actually enjoyed the editorial work which I had to do on it), wherein is shown how the very same sort of problems are developing in Japan that we have developed here. There is the problem, for instance, of the downtown church,—for in Tokyo the cathedral has become a downtown church— which will be even more of a problem if Tokyo becomes a seaport of importance and the whole of the downtown district is turned into a warehouse district. In Kyoto there is great need of help. They have been short-handed there for a long time. The girls' high school is terribly down at the heel. It cannot be placed on a sound basis for less than \$30,000 or \$40,000 in gold. They must have more land to comply with the government requirements. St. Margaret's, Tokyo, is in very fine shape; I don't think there is a more finely equipped school anywhere in the United States. St. Paul's is in wretched condition. The buildings are very old, and are fearfully overcrowded. Plans for new buildings have been drawn, but at present the place is in a sorry state. And only by thoroughness can we instil the same spirit into the people. That, as I see it, is the object of education. We do not study just to acquire facts. We do not de-

sire merely to accumulate things. Almost every graduating class is told that study develops character—thoroughness is the same as character, and if you are going to build up character, to develop thoroughness, you can do it only through the sort of education which Christian schools,—not utilitarian religious schools,—give.

Bishop McKim and I were out walking one day, and we passed some one he knew, and stopped and had a word or two. After he had left us, the Bishop told me that soon after his arrival that man had come to him and told him that the Episcopal Church could have no place in the life of the Japanese. "I like you personally, Bishop," he had said, "but the Japanese do not like the way the Episcopal Church does things. Almost any of the other denominations would meet their needs better, but the Episcopal Church is built on just the wrong lines for the Japanese." That happened a long time ago, but recently, the Bishop said that his Protestant brother had come to him and had told him that he was beginning to believe that the Episcopal Church was the only church for the Japanese.

The conference was most fortunate in having present Mrs. Pancoast of Philadelphia, the treasurer of the fund for the rebuilding of St. Luke's Hospital, Tokyo, recently returned from a visit to the East, and also Miss Upton, one of our United Offering missionaries, serving under Bishop McKim, in the district of Tokyo.

Mrs. Pancoast spoke of the great need of women workers in St. Margaret's, and of the wonderful devotion of all the women workers who have devoted their lives to Japan, and who are in sore need of relief and rest. She and her husband had traveled about three thousand miles and had visited about seventy-five per cent. of the mission stations and had found the most beautiful devotion among the people. She instanced the consecration of the little church at Aomori, and the fact that the service had to be held at half past six in the morning in order that the people might attend it and yet reach their work in time; also the general custom among the people of following the Lessons from their own Bibles as the priest reads

them. She told of a boy graduated from St. Paul's, who came back to Tokyo to fill a position there, and who immediately identified himself with the cathedral. On the second Sunday of his attendance, he brought another boy with him, on the third two more, and so on, until recently he came with a group of fourteen others.

The wonderful generosity of the Japanese Government and of the Mikado toward St. Luke's is, of course, appreciated by all, but she urged the contribution of the remaining money with all speed; for Japan has done her part, she has kept her promise, and now she waits for the Church to complete the work begun. She dwelt upon the inestimable benefit to the doctors and nurses who shall be trained there, the best of all Japanese young men and women, who almost invariably go out Churchmen and Churchwomen. She had occasion to look up the later records of the hospital, and she learned from them that every nurse who in recent years has graduated from St. Luke's, having taken a four years' course of training, has gone out from the hospital a Christian. What this means to the Church in Japan is easily conceivable when we learn that there are at present between thirty and forty nurses in the training-school, and that upon the completion of the new buildings and the further equipment of the hospital there will be at least seventy-five nurses.

Miss Upton spoke especially of her work north of Tokyo. She told of the important work among the young children, and its influence upon the homes in which they belong. Of course most of the parents are non-Christian, and where their religion has failed to satisfy them they are strongly inclined toward atheism. The younger the children, the more impressionable they are, and by teaching and enforcing the observance of the Church's moral code while they are

little more than infants a mighty influence may be exerted. And if only the kindergartens are kept up these little ones may be under the care of the Church for five days a week and three hours a day. And with this great chance to influence the next generation in the *ken* in which Miss Upton is stationed, we have one foreign worker among one and a quarter millions of people!

THE JANUARY CONFERENCE

THE January Conference will be held Thursday, the 21st. Holy Communion at 10 A. M. Reports and conference, 10.30. At 11 Mr. John W. Wood will speak on Missions in the Islands and among the Latin peoples. Closing half-hour for questions and discussion. Prayers in the chapel at noon.

IN his last address to an English audience Wilmot Brooke, a man who gave his life for Africa, said: "You ask me to tell you some of the things I saw in Africa which led me to become a missionary. You don't want to hear them. It is not that you want. I told you all that some years ago, and I understand that since then your contributions have not increased, and no one from this town has gone out to the mission field; what you really want is to get into sympathy with Christ."

THE Missionary Society of the Western Theological Seminary in Chicago, has established regular noon-day intercessions for missions, and is using the leaflet sent out for this purpose by the Board of Missions. It is hoped that this example will be followed by other theological seminaries. The Board will be glad to supply information and leaflets to any persons on request to the Literature Department, 281 Fourth Avenue, New York City.

THE JUNIOR PAGE

CHRISTMAS AT ST. ELIZABETH'S

A Story of 1913

WE had a very joyful Christmas at St. Elizabeth's; I wish you might have been with us to have enjoyed the day and several that preceded it.

For two years I have been saving books, and early in December I decided I had enough to give a suitable book to each girl and boy. That made one good present for each.

When the splendid box came from the Juniors, I wrapped enough dolls for every girl and for six of the boys who wanted them. Then Mary Shell, one of my large girls, placed a marked card on each package, and tried to guess what was inside.

When all the other gifts were marked and all the candy boxes and stockings were filled, we carried everything to the new laundry where our tree was to shine so brightly in its tinsel and glittering crown, and by Tuesday night all was in readiness for our first festival.

Last October we opened a Sunday-school at Wakpala for white people, and these people all came up to the tree and joined in a carol service. After the service we gave a short mystery play in which we saw shepherds coming to the manger to worship the Child-King. When the play was over, while three girls were singing "Noël," five boys took their places quietly around the manger. These boys represented the five races of people and gave us a vision of what missions really mean. William Flying Horse, with his hat, stick and gloves, was the white man; Andrew Kills Crow, the black man, was almost vicious looking, in his black mask, black sweater, stockings, gloves, and raffia skirt; Herbert Welsh, Jr., repre-

mented the island peoples, and Henry Goodhouse, in his queue made of shoethread and his fancy kimono, was a good Oriental. Every one recognized the Indian when Narcisse Martin appeared in a rose-colored blanket. We sang "Jesus shall reign where'er the sun," and then the boys took their places with the school.

Twenty-five little children with Christmas garlands sang "Deck the halls with boughs of holly," and then we all went to the room where our tree awaited us.

On Christmas Eve this program was repeated, and we had a large audience of appreciative mothers, fathers and friends. At this time our Little Helpers brought their offerings to the manger, and it was very sweet to see the little Indians dropping their mite boxes there.

Just before bedtime Christmas Eve I stepped into the girls' sitting-room and every girl was playing "going home." Her doll was most carefully protected from wind and cold, and each one was making believe drive home. Some children they took to the station, bought their tickets, said good-bye, and wished all a "Merry Christmas." When I appeared there was a general cry of "Thank you, thank you for everything."

Very early in the morning I was awakened by carollers singing "Oh come all ye faithful." We all went to church where Mr. Deloria celebrated in English. Then the boys and girls made ready to go home for a two weeks' stay with their parents.

We have added one more page to our book of Christmas remembrance, and we thank you for all the joy your gifts and your prayers have brought us, wishing you a Happy New Year.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to December 1st, 1914.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914
PROVINCE I.			PROVINCE IV.		
Connecticut	\$54,570	\$3,868.87	Alabama	\$ 7,269	\$ 108.10
Maine	4,752	262.85	Atlanta	5,205	1,053.97
Massachusetts	71,874	4,206.26	East Carolina.....	3,711	839.44
New Hampshire	5,736	426.15	Florida	4,545	300.89
Rhode Island	21,580	1,804.89	Georgia	4,416	94.40
Vermont	4,955	153.04	Kentucky	7,899	420.50
W. Massachusetts....	14,192	458.30	Lexington	2,410	165.50
	\$177,659	\$11,180.36	Louisiana	8,226	262.54
PROVINCE II.			Mississippi	5,007	84.65
Albany	\$25,920	\$1,244.20	North Carolina.....	6,181	187.54
Central New York...	22,902	1,357.30	South Carolina.....	8,098	390.54
Long Island.....	62,159	1,082.82	Tennessee	7,155	191.75
Newark	41,696	3,465.94	Asheville	2,906	425.27
New Jersey	28,853	2,175.76	Southern Florida....	1,934	17.00
New York.....	253,744	12,903.64		\$74,962	\$4,542.09
W. New York.....	27,521	1,177.47			
Porto Rico.....	150	.....		
	\$462,945	\$23,407.13	PROVINCE V		
PROVINCE III.			Chicago	\$44,427	\$2,441.55
Bethlehem	\$17,353	\$1,275.23	Fond du Lac.....	8,574	138.39
Delaware	4,807	784.06	Indianapolis	4,315	180.68
Easton	2,605	180.59	Marquette	2,374	60.00
Erie	6,122	217.01	Michigan	16,091	881.28
Harrisburg	10,987	699.31	Michigan City.....	2,444	85.25
Maryland	30,263	1,879.33	Milwaukee	10,574	683.41
Pennsylvania	144,503	7,340.18	Ohio	25,081	705.45
Pittsburgh	22,027	5,013.27	Quincy	2,737	52.70
Southern Virginia...	14,949	1,021.56	Southern Ohio.....	14,469	1,500.70
Virginia	14,089	1,569.57	Springfield	3,509	12.25
Washington	22,644	654.58	W. Michigan.....	6,455	216.64
W. Virginia	6,212	1,105.78			
	\$296,561	\$21,740.42		\$136,050	\$6,958.30

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to Dec. 1st, 1914
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$ 8,935	\$ 297.58	California	\$ 12,630	.....
Duluth	3,287	349.55	Los Angeles	13,456	\$266.77
Iowa	8,343	265.71	Olympia	4,580	158.00
Minnesota	13,253	83.96	Oregon	3,947	204.83
Montana	4,532	296.00	Sacramento	2,302	50.40
Nebraska	4,109	50.29	Alaska	960	82.92
North Dakota.....	1,706	5.60	Arizona	958	33.70
South Dakota.....	3,300	106.28	Eastern Oregon.....	673	.....
Western Colorado...	608	6.25	Honolulu	2,083	.....
Western Nebraska...	1,416	57.90	Idaho	1,841	28.41
Wyoming	1,805	22.25	Nevada	781	.....
	\$51,294	\$1,541.37	San Joaquin.....	1,169	.....
			Spokane	2,112	73.00
			Philippines	480	.....
			Utah	952	.....
				\$48,924	\$898.03
PROVINCE VII.					
Arkansas	\$ 3,349	\$ 37.60	Anking	\$ 192	.....
Dallas	2,969	5.00	Brazil	240	\$ 4.71
Kansas	4,245	133.79	Canal Zone.....	192	3.90
Missouri	13,362	950.00	Cuba	807	.....
Texas	6,190	613.13	Haiti .....	.....	12.00
West Missouri.....	5,635	130.66	Hankow	240	.....
West Texas.....	3,390	167.00	Kyoto	154	12.50
Eastern Oklahoma...	1,200	109.86	Liberia	403	112.50
New Mexico.....	981	182.44	Mexico	403	.....
North Texas.....	492	83.00	Shanghai	240	.....
Oklahoma	1,113	41.80	Tokyo	317	12.50
Salina	812	22.05	European Ch's.....	1,612	.....
			Foreign Miscell.....	.....	9.74
	\$43,743	\$2,426.33		\$4,800	\$167.85
			Total.....	\$1,296,938	\$72,861.88

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1914 TO DECEMBER 1,	1913 TO DECEMBER 1,	INCREASE	DECREASE
1. From congregations.....	\$49,156.09	\$52,892.75	.....	\$3,736.66
2. From individuals.....	12,505.91	8,093.25	\$4,412.66	.....
3. From Sunday-schools.....	2,091.35	2,255.48	.....	164.13
4. From Woman's Auxiliary.....	9,108.53	6,024.56	3,083.97	.....
5. From interest.....	18,515.63	20,057.15	.....	1,541.52
6. Miscellaneous items.....	1,382.64	2,391.94	.....	1,009.30
Total.....	\$92,760.15	\$91,715.13	\$1,045.02	.....
7. Woman's Auxiliary United Offering	18,000.00	18,000.00	.....	.....
Total.....	\$110,760.15	\$109,715.13	\$1,045.02	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,428,865.78
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total.....	\$1,683,110.64
Total receipts to date applicable on appropriations.....	110,760.15
Amount needed before August 31st, 1914.....	\$1,572,350.49

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

- Alaska: Rt. Rev. Dr. Peter T. Rowe.
Arizona: Rt. Rev. Dr. Julius W. Atwood.
Asheville: Rt. Rev. Dr. Junius M. Horner.
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.
Honolulu: Rt. Rev. Dr. Henry B. Restarick.
Idaho: Rt. Rev. Dr. James B. Funsten.
Nevada: Rt. Rev. Dr. George C. Hunting.
New Mexico: Rt. Rev. Dr. Frederick B. Howden.
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.
North Texas: Rt. Rev. Dr. Edward A. Temple.
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.
- Porto Rico: Rt. Rev. Dr. Charles B. Colmore.
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Salina: Rt. Rev. Dr. Sheldon M. Griswold.
San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.
South Dakota: Rt. Rev. Dr. George Biller, Jr.
Southern Florida: Rt. Rev. Dr. Cameron Mann.
Spokane: Rev. Dr. Herman Page, Bishop-elect.
Utah: Rt. Rev. Dr. Paul Jones.
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
Western Nebraska: Rt. Rev. Dr. George A. Beecher.
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

- Anking: Rt. Rev. Dr. D. Trumbull Huntington.
Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.
Cuba: Rt. Rev. Dr. Hiram R. Hulse.
Hankow: Rt. Rev. Dr. Logan H. Roots.
Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.
- Kyoto: Rt. Rev. Dr. H. St. George Tucker.
Liberia: Rt. Rev. Dr. Samuel D. Ferguson.
Mexico: Rt. Rev. Dr. Henry D. Aves.
Shanghai: Rt. Rev. Dr. Frederick R. Graves.
Tokyo: Rt. Rev. Dr. John McKim.

IMPORTANT NOTES

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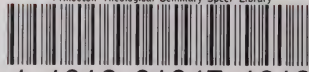
CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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